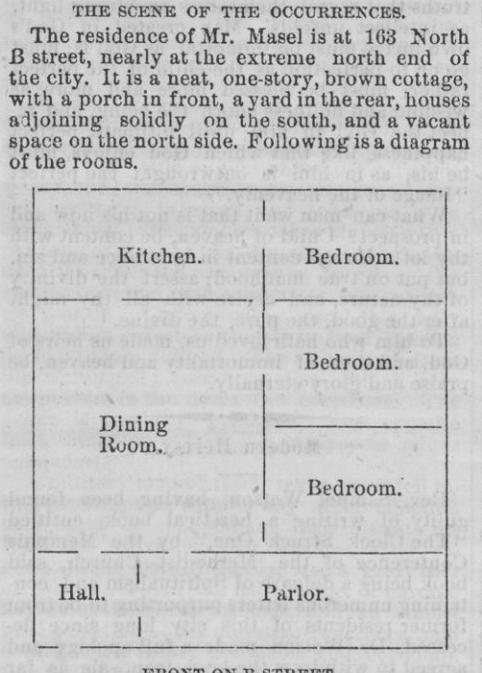


Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

McDONOUGH'S GHOST.
A Virginia City Sensation—A Most Remarkable History of Supernatural Occurrences—Voices in the Air—The Spirit of a Father Returns to Earth and Converse with His Daughter.

[From the San Francisco Chronicle.]
We are about to relate a series of events which have recently happened in this city so marvelous in character that the most credulous might well withhold their belief were not every circumstance substantiated by unimpeachable witnesses. Our authorities for the statements we are about to make are Rev. Father Manogue, Rev. Father Nulty, J. C. Masel, Mrs. Masel, Agnes McDonough and John McDonough, all of whom witnessed a part or the whole of the occurrences in question. The strange manifestations were also observed by Rev. Father Clark and Rev. Father Haupt, of Gold Hill, Rev. Father Tormy, of Carson, Michael Lynch, Mr. Seffern and others; but we have not thought it necessary to consult any of these, as it would only be accumulating additional proofs upon testimony already entirely satisfactory. There can be no doubt of the absolute truth of every statement we are about to make. We will mention that all the parties whom we consulted at first questioned the propriety of publishing an account of the wonderful affair; and it was only upon representation that it had already become the town talk, and that it was better the public should receive a correct and authentic version, that they reluctantly consented to its appearing in print, and furnished us with the full particulars.

TO BEGIN THE NARRATIVE.
Six years ago, James McDonough followed the occupation of an expressman in this city. He is spoken of by those acquainted with him as an upright, conscientious and industrious man. He was a Catholic, but we have not been informed as to the strictness of his religious observances. He was attacked with dropsy and died at his residence at the corner of A street and Sutton avenue six years ago next April. He left a widow and two children, a son and daughter. The widow has since married, and the children are living with J. C. Masel, whose wife was a cousin of their father. John, the son, is about eighteen years old, and is employed in Mr. Masel's butcher-shop, at the corner of C street and Sutton avenue; Agnes, the daughter, is fourteen, and is attending the First Ward public school. She is a tall, healthy girl, with light brown hair, blue eyes with long dark lashes, frank and regular features, and a modest and candid manner. Mrs. Masel states that though exceedingly vivacious, she is a dutiful and pious child, and that her whole nature is foreign to anything like untruthfulness or deception.



The family consists of Mr. and Mrs. Masel, two sons, respectively seven and eight years old, a babe, and John and Agnes McDonough. Mr. Masel is of a fine physical build, about 36 years of age, an energetic and clear-headed business man, and one of our best-known and respected citizens. His wife is a bright, cheerful, intelligent lady; and the children are two as handsome and manly boys of the period as Nevada has ever produced. The whole tone of the household is that of health, sound sense and cheerfulness, pervaded by an earnest feeling of piety.

THE FIRST MANIFESTATIONS.

On several occasions during the past few months the family has been disturbed by prowlers, two of whom were detected entering the kitchen window, and others of whom had knocked at the doors without warrant. In consequence of this the female members of the household had become a little nervous and apprehensive. On Sunday afternoon, October 27th, Agnes was at home alone with the children, the others being at church. A loud knock came at the front door, but Agnes refused to open it, supposing the summons to come from one of the intruders of which we have spoken. The knocks, however, continued at intervals, and when Mrs. Masel returned from church the neighbors, who had heard the disturbances, informed her of the unaccountable noises at her door. She entered, and when the sounds

were renewed, supposing them to originate in trickery or intrusion, she advanced quickly and opened the door, but nothing was visible. Agnes was dispatched to a neighbor's upon an errand. As she left the house loud knocking was heard upon the door, but nobody was to be seen near it. While she was absent no sounds were audible, but they recommenced upon her return. That evening she went to visit her mother, and during her absence the noises entirely ceased, but they began again as soon as she re-entered the house. None of the household were believers in spiritual manifestations, and therefore no one had assigned the singular occurrences to that cause, but they were thoroughly perplexed, and Mrs. Masel and Agnes at last retired to rest with strange and unquiet emotions.

VOICES IN THE AIR.
The next morning the household rose at half-past 4 o'clock. Business called Mr. Masel to Truckee Meadows and John McDonough to the shop down town. While it was yet dark Mrs. Masel was preparing to do her washing, and Agnes was standing near the kitchen stove, when the terrible knocking was heard at the back door. The child's nervous system had become so unstrung that she was nearly paralyzed by the sound; but Mrs. Masel dauntlessly proceeded to the door and found as usual—nothing. The knockings continued throughout the day, wherever Agnes happened to be—on doors, walls, picture frames, sewing machine and even on the fence, when she chanced to go into the yard. But a stranger occurrence now mingled with the monotonous noises. Whenever Agnes was alone she could hear a voice distinctly saying to her, "Do not fear," "Be not afraid," and other assuring phrases. The words appeared to be whispered in her ear out of the empty air, no object being visible and no person near her. So the day wore on, the child surrounded by the strange knocks and voices until she became almost prostrated from nervous excitement.

THE VISION.
At evening Mr. Masel returned, and being informed at the supper table of the occurrences of the day, was moralizing upon the strange visitations, when Agnes started to go into the middle bedroom, which opened from the dining-room. A loud knock from within sent her affrighted back. Mr. Masel directed her to enter the bedroom and ask who the visitor was and what was wanted. She shrank from the trial at first, but upon Mr. Masel advancing near the door to assure her, she entered the room. No sooner was she inside the door than she saw a shadowy figure near the corner to her left. She can not say whether it stood out in relief, or was spread on the wall like a picture; but she saw it distinctly, and noticed that it had short whiskers upon the chin, that the eyes were fixed and partly closed, and that the shirt was white, the coat black, and that a small black hat was upon the head. She exclaimed:

"In the name of God, father is that you?"
She saw the lips of the apparition move as it replied:
"Yes."
The voice was audible to every person in the dining room. It was an unnatural voice, the word appearing to be spoken with teeth closed. Every one present attests that at the assurance that the spirit was her father, a singular change came over Agnes. Whereas she had before been excited and frightened, she now became perfectly calm and self-possessed, and continued so during all the subsequent occurrences. She next asked:
"What do you want of me, father?"
"Prayers, prayers, prayers, prayers," was the reply, in the same audible tone as before.

THE SPIRIT'S ACCOUNT OF HIMSELF.
While single words spoken by the apparition could be understood by all, his longer sentences were a confused sound, intelligible to Agnes alone. She says the words appeared to be spoken in her ear, and were as plain to her as the ordinary speech of persons in conversation. The spirit proceeded to tell her that he had been judged by Jesus Christ, Almighty God and two angels; that he had been in purgatory since his death; that at length an angel had come to him and brought him to earth for six days to visit her; that he appeared to her because she was the only one of his family who prayed. Much more was communicated to her, but as most of it was of a private character, relating to members of the family, we refrain from publishing it. He earnestly enjoined the religious observances on the part of all, and beseeched prayers for himself. At the request of Mr. Masel, Agnes asked the following questions:

Question—You say you come from purgatory. How far away is it? Answer—Five minutes.
Q.—How long will you stay with us? A.—Six days.
Q.—When will you leave us? A.—At half-past 1 on Friday.
Q.—At half-past 1 in the daytime or night? A.—At half-past 1 in the afternoon.
Q.—Why will you go at precisely that time? A.—Because an angel will come to me precisely at that time and lead me to heaven.
Q.—How long will it take you to reach heaven? A.—I will be in heaven at twenty-five minutes to 2.
That night when Agnes went to bed she drew the clothes over her head, as timid children are so accustomed to do. But immediately they were softly removed, and, although she saw nothing, she heard her father say, in his spirit tones, "Bless you, my child!"
FATHER MANOGUE AND FATHER NULTY SENT FOR.
Father Manogue and Father Nulty were sent for and told of the remarkable appearance

at the house of Mr. Masel. Father Manogue says he endeavored to dispel the belief of a visit from a spirit as an illusion, but in vain. According to request, therefore, he and Father Nulty visited Mr. Masel's. There was nothing visible to the eyes of either of them, but there were loud knocks, and a voice issued as from a person unseen. Agnes, who could see her father, says he scanned Father Nulty from his head to his feet. He at once addressed Father Nulty, saying that he remembered well when they both attended him when he was dying—on a cold Winter's night about six years ago.

FATHER NULTY'S QUESTIONS.
Father Nulty felt some reluctance about relating for publication what he had heard. He said he heard a voice, but saw nothing, and he could not tell where the voice came from. He asked, perhaps, one hundred questions, to some of which answers were given and to others no response was made. He asked the voice if he knew anything about heaven, and received, in reply, that he knew nothing whatever of heaven or hell, but he had seen Almighty God and our Lord the Savior. He asked him which was the best prayer, and the reply was, "The Lord's Prayer." He also asked him about a dozen other prayers, among which were the "Thirty Days' Prayers" and the "Prayer to St. Joseph." "The rest," was—"They are all good."

Question—Why is it that my own parents do not come to me and give me some information of the future life? Answer—I don't know.
Q.—Why do you appear to that child more than to anyone else of the family? A.—Because she is the holiest.
Q.—Will you pay us another visit after you go to heaven? A.—I can not tell.

FATHER MANOGUE'S QUESTIONS.
Father Manogue asked the voice to speak louder, and the reply was that he came to speak more especially to Agnes, who could hear him distinctly.

Question—How could you come into the house? Answer—Because I am a pure spirit.
Q.—How could you, being a pure spirit and pure spirits being immaterial, have contact with a material object? A.—By the power which God has given me.
Q.—What do you think of Spiritualism as it is understood on earth? A.—It is all nonsense.

Father Manogue asked him how long he would remain on earth, and the reply was six days; that he would leave at half-past 1 on the afternoon of Friday, when an angel would appear and lead him to heaven. He said it would not be the same angel that took him from purgatory.

Q.—Does your body suffer? A.—My body has nothing to do with my soul.
Q.—Is there no punishment for the body? A.—Yes.
Q.—What is the punishment of the body after death? A.—Into ashes.
Q.—Will you ever see your body? A.—Yes.
Q.—When will you see your body? A.—At the eternal judgment.

Q.—Where is your body now? A.—In the grave.
Q.—Is it in California? A.—No; it is here in Nevada.
Q.—Do you wish to have a headstone put over your body? A.—Yes.
Q.—What sort of a headstone do you wish to have put over your body? A.—A plain headstone.

Q.—Will you give the inscription to put on it? A.—Yes.
Q.—What is it?

THE INSCRIPTION.
Remember me, my children, who came to you at eve:
When I was a sufferer, in purgatory I dwelt:
My children were not around me to hear my cries to them.
A messenger from Jesus to my child Agnes.

IN THE CHURCH.
One morning during this period Agnes remained near the sanctuary of the church after mass, and Father Manogue asked her if the spirit of her father was visible to her there or if she could hear his voice. She could hear or see nothing. Remembering that the visitations had most frequently occurred when she was in a room apart, here requested her to step into the sacristy by herself, which she did, when she says the apparition at once appeared to her, and Father Manogue attests that its tones were audible to him outside.

THE DEPARTURE AND ASCENSION.
As we have already stated, the spirit had said that an angel would come for it at half-past 1 on Friday, and it had also told Agnes that she could see it ascend far up into the sky. On that day Father Manogue and others were present at Mr. Masel's. The spectators watched through the door of an adjoining room, while Agnes stood in the presence of her father and conversed with him. As the appointed moment approached, the child says the specter grew evidently nervous, rubbing his hands and exhibiting other symptoms of anxiety. He told her that they need pray no more for him; that he was going to heaven and should pray for them. Father Manogue says he was watching the clock, which could not be seen by the child. As the hand pointed to the half hour, the spirit said to her: "The angel is at the window; I must go." Agnes sank on her knees and shrieked. One of the by-standers told her to go to the door and see her father ascend. She arose and went to the kitchen

door, the apparition advancing along the wall beside her, repeating "good-by," and finally taking her by the hand and kissing her. She says she plainly felt the clasp of a cold hand, not larger than a babe's, and felt the cold lips pressed to her own. At the door she beheld her father assume a spotless white mantle, unfold a pair of shining wings, and, with a smile of ineffable sweetness, float into the air. She could not see his companion, but one hand was uplifted, as if he was being led heavenward, while the other was waved toward her, as though bidding her adieu. And so the vision vanished into the sky, nor has sound or voice or sight made itself manifest since.

IN CONCLUSION.
Space and time have compelled us to curtail this wonderful account to the merest outline. We have not told the tenth part of what was seen and heard, and have told that little so imperfectly that we feel we have done injustice both to the witnesses of the strange events and to the reader. We have not made a single statement except upon the most indubitable authority, and unhesitatingly assert that we believe every circumstance narrated to be true. As the cause, nature and object of the strange visitation, we make no pretensions to penetrate the mystery which surrounds them. We simply relate the unquestionable facts as they were told us, and leave every one to form his own conclusions according to the light that God has given him.

THE VIRGINIA CITY MANIFESTATIONS.
[From the San Francisco (Cal.) Catholic Guardian.]

Most solemnly do we protest that we will believe no miracle which has not been fully examined and settled as such by the proper authorities of the Church. We may express an opinion; but, when expressed, it is the opinion of the individual, and subject to correction. While we do not deny the existence of miracles, we believe that men are too prone to follow after the marvelous without sufficient light from the Church. It is hard, we know, to maintain that exact equipoise between too little and too much belief in the spiritual; but if we will only remember the words of our Lord, Jesus Christ, and "Hear the Church," it is all easy. We have been publishing accounts lately about the miracles said to have been worked at Lourdes, in France; and in this issue we have an account, taken from the New York Herald, of a deaf mute restored to hearing; but all this needs confirmation. We are prepared to believe it, when, by the light of Divine inspiration, the Church tries and decides the cause. Until then, whatever degree of belief we may give it, is based upon the ground of its extreme probability. It is such belief as one accords to the newspaper account of a crime—subject to be modified by the evidence in court. The Church is our court in such matters, and we believe in the ever-present miracle of a God-directed Church. Excitement or enthusiasm may warp our private judgments, and lead us into an abyss of heresy; but it is the business of the Church to "prove all things, and hold fast that which is good."

"The talking ghost" at Virginia City, Nevada, is a wonderful manifestation, yet it is hard to separate it from the ordinary spirit phenomena. As we have several times remarked, it was our good fortune, or misfortune, whichever it may have been, to have had an opportunity of thoroughly examining that matter. That they do receive communications from some intelligence not human, we are fully convinced; but that pure spirits come to this earth, except by special permission, we do not believe. St. Augustin declares it to be the height of impudence to deny the possibility or probability of their coming. In fact, visits of the spirits are attested by many of the saints. We have condemned the ordinary spirit manifestations, because the teaching was bad; we have approved the theory of special visits, because the teaching has been good; and, as a Catholic, because the Church sanctions it. We publish herewith the letter of the Vicar-general, who was present and examined the matter, to the Bishop of the diocese.

I thought I would inform you about a strange occurrence which took place here, on Sunday, October 27th. There is a girl, named Agnes McDonough, living with her aunt, to whom her father (dead about six years) appeared. The apparition continued from Sunday, October 27th, to Friday, November 1st; appearing to the child whenever she was alone in the house, or in any room of the house. It mattered nothing how many persons should be in the house, provided Agnes were alone in any room, the same thing took place. He wished to be continually speaking to her. He spoke to her under the same appearance as when living. On Monday evening, the second day, the family sent for me, as they were very much afraid and annoyed. I went, carrying what I supposed necessary on such occasions. As I entered the house I examined the girl, pretending the whole thing was only the work of the imagination. But I was unable to dislodge her from her belief. I told her to enter the room, while I took my position at the door, which was left open. Immediately a signal was given her, which was given on every occasion when she was alone, and denoted a desire to speak to her. I told the child to ask her father various questions, among the rest, where did he come from? His answer was—"from purgatory." "How long were you in purgatory?" "Six years," was the answer. "Where is purgatory?" "Next to Heaven." "Is it in one of the planets or stars?" "I do not know." "What punishment is in purgatory?" "By fire." "How does purgatory appear?" "Light and smoke." "How did you find the way to the earth?" "An angel conducted me." "Where did the angel leave you?" "At the door." "How long will you

remain on the earth?" "Six days." "What day will you leave?" "At half-past one Friday afternoon." "What was your reason or object in coming on the earth?" "To see my child Agnes." "Who permitted you?" "God Almighty." "Is God visible in purgatory?" "No." "Did you ever see God?" "Yes." "When and where?" "When he judged me." "Did he judge you in purgatory?" "No." "Where did he judge you?" "At the gates of Heaven." "Who judged you?" "Almighty God and Jesus Christ." "Was any one else present?" "Yes, two rows of angels behind them." "How did the angels appear?" "As white as snow." "Were the angels standing?" "No, they had wings." "Did they fly?" "No, but their wings were in motion." "Were you not afraid when Almighty God and Jesus Christ appeared to judge you?" "No." "Did Jesus Christ appear as a stern and severe judge?" "No." "How did he appear?" "Very kind." "What did Jesus Christ say?" "Come to me, my blessed." "Did he say anything else?" "Yes; descend into purgatory." "How long did you remain there?" "Six years." "How is time counted in purgatory?" "I don't know." "How did you know what time to leave?" "An angel told me." "Did you know how long you had to remain there?" "Until prayers and masses were offered up for me." "Where will you go at one and-a-half o'clock next Friday?" "To Heaven." "How can you find your way to Heaven?" "An angel will come for me." "Is it the same angel that left you here?" "No; it is another angel from Heaven." "How will you know when one and-a-half o'clock on Friday arrives?" "The angel will come for me then." "Do friends and relatives know one another in Heaven?" "I was never in Heaven." "Which are more efficacious for the souls in purgatory, masses or prayers?" "Masses." "What is necessary for us to obtain eternal life?" "To believe in Jesus Christ, and practice the duties of your religion." "Is there a true religion on earth?" "Yes; the Catholic religion." "How long will the Church of God be persecuted?" "Forever." "Will Pius IX triumph over his enemies?" "I don't know." "If you were on earth now, what would you do?" "I would do every thing to save my soul." "Where is your body?" "In the grave." "Why did not the body suffer with the soul?" "Is there no punishment for the body after death?" "Yes, into ashes." "Will you ever see your body?" "Yes, after the general judgment." "How will you know your body?" "I don't know." "Where are little children who died without baptism?" "In darkness." "Will they be always in darkness?" "Yes." "Where will children be after the general judgment, who die without baptism?" "In darkness." "Are they suffering pain?" "No." "Are they in purgatory?" "No." "How far is purgatory from here?" "Five minutes." "Do you wish us to pray for you?" "Yes; I wish to have prayers and masses offered up for me." "Do you wish us to pray and have masses offered for you after one and-a-half o'clock on Friday afternoon?" "No." "Why so?" "Because, I will be in heaven." "What time will you be in Heaven?" "Twenty-five minutes to two o'clock in the afternoon." "Will you remember us in Heaven?" "Yes; I will pray for you." "How is it that you could come into the house, the doors and windows being closed?" "I'm a pure spirit." "How is it possible that you can make such a noise on the wall, being a spirit, and immaterial, and the wall being a material object?" "By the power which God gave me." "How do you strike the wall when you wish to speak to Agnes?" "With my hand." "What do you think about Spiritualism?" "It is all nonsense."

These are only some of the numerous questions which I proposed to him through Agnes. What was strange about the matter was that he would never be fatigued in speaking to his little daughter. But as soon as she retired to bed she was never annoyed till morning. When asked how he spent the night; watching and praying. When asked several times to speak aloud that we might hear him, he said he was sent to speak to Agnes. It being a sort of a private apparition to the girl, we kept it as still as we could, fearing the Spiritualists might take advantage and say it was their doctrine. However, it is a good deal known now over the city. In all the conversations he appeared face to face with Agnes; and he invariably spoke of Jesus Christ when he was asked for advice how to live. I went there every day during the time he predicted he had to remain, and on Friday, at one o'clock, I was there watching. I was putting questions, as usual, when he announced the time was fast approaching. The girl was standing in the room, in the centre of the floor—the door open, and about eight persons looking on—among the rest, Mr. Lynch. I kept my eye on the clock—there was no clock in the room with Agnes—as soon as the precise second arrived (one and-a-half o'clock) the child screamed, falling on her knees: "There is the angel." She screamed out several times to her father, and rushed after him to the door, where he told her, during the week, she could see him go up to Heaven with the angel. She saw him as he described. The flight was due east, in a slanting line. She saw him only about a second ascending, when he was out of sight. Such is the outline of this strange apparition. What do you think of it? Agnes McDonough received her first communion on the first Sunday of September, and was confirmed by your Lordship the same day. Her brother, who never went to Church since the death of her father, attends since, and is preparing for a general confession. Strange, the father told

(Concluded on Fifth Page.)

New York Department.

BY.....E. D. BABBITT, D. M.

Subscriptions and Advertisements for this paper received, and papers and leading Spiritual publications furnished, at the New York Magnetic Cure, No. 5, Clinton Place, New York.

THANKSGIVING DAY.

A Lecture by Thomas Gales Forster, on Sunday Forenoon, Dec. 1st, 1872, at Apollo Hall, New York.

Since my last address, Thanksgiving Day has been observed in our midst. The observance of such a day was confined at one time to New England. The first Plymouth Colony celebrated the first Thanksgiving Day in a very pleasing manner in the year 1621. The second Thanksgiving Day was more bitter and bigoted. Gustavus Adolphus, King of Sweden, born in 1611, and a strong Protestant, fought against the Catholics, and was victorious. He was killed in a battle against the Catholics, in which his army conquered their enemy in 1632. The second Thanksgiving Day was in honor of this event, by the New England Puritans. The style then introduced brought a gloom over the observance. Some people always sigh when they give thanks to God, as Mrs. Browning says.

Every species of festivity has, of late, prevailed on Thanksgiving Days. The well-laden table, the theatre, the dance, laughter, frolic, etc., indicated the general gratitude of the people. During the late Thanksgiving, New York gave an unanswerable argument against total depravity, by performing a deed which must crown her with glory, namely, that of gladdening the hearts of twenty thousand destitute children. Oh, how the angel-world smiles, and the arches of heaven echo with increasing joy, when human hearts bless each other. Such manifestations of generosity utter the highest praises and thanksgiving to Deity. Whether Catholics or Protestants, Jews or Gentiles, Atheists, Priests, Infidels or Spiritualists perform such deeds, they are the truest prayers. Spiritualists are not opposed to prayer. Real prayer is inward aspiration. The fashionable and heartless mode of prayer is what is objected to. The present mode of prayer originated in ignorance of nature. Bulwer says the brute follows nature more frequently than his master. One of the greatest capacities in man is the ability to receive the knowledge of a power above visible nature. Spiritualism does object to the appeals to an angry God, imploring special providences and other absurdities. It ignores all kinds of prayer that imply the mutability of Deity, or of his laws.

Another beautiful feature of Thanksgiving, and one which will continue as long as the rivers run into the sea, is the annual family festival. It is confined as yet, quite generally, to New England, but is becoming more and more general. The honored father, whose words of love or of stern rebuke, made you better, or was designed to do so; the beloved old mother, and the dear, happy children formed a blessed group. What scene in nature is so beautiful as such an exhibition of love! It sheds a radiance and a fragrance on all. Let love be the rule of your life. When the family circle is called together, one or more vacancies may occur. The little pet in the cradle, the dear old father, the kind old mother, some beloved companion may have gone, and the family circle become incomplete. How sad is Orthodoxy at such a time, which tells you to search in Greenwood or the silent grave for the lost ones.

I now approach the inducements to gratitude which Spiritualists possess. Your family circle can never be incomplete. As it becomes externally lessened, the departed ones are never looked for under the sod. Your glorious religion is satisfying you that the disposer of all things never yet introduced a vacancy to the hearts of Spiritualists. The Spiritualist can always thank God without a sigh. True, they are subjected to sickness, sorrow, losses and death, like other men, but all these events come to them furnished with a glow which others perceive not. This life on the earth is but the first link of an interminable chain of happy events. All events, when understood, become a blessing to men. This glorious faith of Spiritualists, so hissed at and denounced, is what I would present as an inducement for gratitude beyond that of all other people. We should be thankful to God.

It is a sad commentary upon Christendom, that the President of the United States finds it necessary to give a proclamation of Thanksgiving every year. Every day should be a joyous and useful one. Some people run naturally into the error of forgetting God six days, in order that they may remember him all the better on the seventh. The different sects are whetting their theological minds, that they may cut each other all the more sharply on Sunday. Spiritualists forget to meet even then, and Spiritualism is begging its way throughout the land. Some neglect self-communions; some neglect the mediums; some their duties, and the psychological influences of the past make them cling to the old errors.

Eighteen years since, my medium was commencing his services; he was on his way to lecture. He heard on his way a scream, where lay a miserable wreck of humanity—a poor woman, destitute of everything—with a child. The minister had been there, kneeled down and prayed with her, and told her to trust in God. The medium called in and seeing her misery, told her, "Just wait twenty minutes and we will help you to trust in God." He had provisions brought, and got some good brothers and sisters to come and care for her.

Spiritualism is either everything or nothing. If it be nothing, it is the most superb fraud ever brought to mankind. If it be a truth, it is the grandest of all truths—worthy of your sympathy and love, and means and efforts. Give these, and when you are called to leave the shores of time, brighter and brighter will grow your visions. Some who have been cheered and blessed by you, will decorate your brow with emblems of love, and conduct you to higher glories. May the angels, when you shall have done with these earthly scenes, conduct you to a beautiful, joyous, glorious and unending Thanksgiving Day. (Applause.)

ANOTHER LECTURE.

The following is a brief synopsis of another lecture delivered on Sunday Evening, December 1st, at Apollo Hall, by Thomas G. Forster, in response to the charge, "Spiritualism is Heathenism Revived."

According to Mosaic definition, Heathenism comprehended all nations except the Israelites, and Christianity considers that nearly all people outside of Christendom, are Heathen or Pagan. These narrow views have caused untold bigotry.

Here the speaker proceeded to show that the great scholars, sages and philosophers of antiquity, were Heathen, and that the Greek and Roman classics, although Pagan, were considered worthy of the profound study of all the Universities and Colleges of Europe and America; that the literature of India, according to Sir Wm.

Jones, a Christian writer, is so rich and vast, that it seems almost like Infinity, and that there is no proof of the superior virtue of the Christian religion. He showed that the grandest sayings of Christ were taught long before Christ, and that Orthodox speakers should know this, and knowing it, should teach it. He quoted the language of Thales, Socrates, Tobit, Hillel, Confucius, and others which contain essences of the golden rule. If some offer the puerile objection that their expressions present it in a negative form, what force is there in such an argument? Are not the Ten Commandments of Moses also in a negative form? Without wishing to detract from the pertinent sayings of Christ, he quoted beautiful and exalted passages from Cicero, Herodotus, Hesiod, Homer, Horace, Seneca and Pythagoras, enforcing the brotherhood of man, the fatherhood of God and conceptions of Divinity and humanity which were among the grandest wisdom of the ages. Paul derived the expression, "In him we live and move and have our being," from the Heathen poet, Eudoxas, and Abraham derived his principal ideas from Brahminism, his father, Terah, having come from the East, as well as from spiritual instruction, while the most intelligent Historians admit that India is the birth-place of Philosophy, thus proving the greatest truths of the Bible and Christianity were indebted to the so-called Paganism, and not Paganism to the Bible. Jewish Theocracy being a perversion of Hindooism. He showed what exalted conceptions of Deity were possessed by Socrates, Plato, Demosthenes, Thucydides, Tacitus, and how millions of the Hindoos were Spiritualists who discoursed of God and the spirit spheres, and communed with the departed, before Abraham's day. Theology has such terms as Heathens, Atheists, Deists, Infidels, etc., etc., as representing those who are to be damned to all eternity. Spiritualists, though classed with Heathens by a learned clergyman of this city, need not be ashamed of the term when rightly understood. Theology is startled, and the more intelligent see the handwriting on the walls of the Universe.

Spiritualism has been called new. Its principles are as old as the earth and heaven. Only the application of its doctrines to the immortality of man and the great lessons which grow out of it, are new.

Spiritualism meets the wants of the brain and the heart, and longings of the soul. What are the sickness and sorrow of this world to one who can look forward with certainty to the end. The Spiritualist can say in the dying words of a noble man lately departed (Horace Greeley), "I know that my redeemer liveth." To him death comes like a golden sunset, with a more glorious morning. O ye learned sages of the East, called Heathen; ye that have passed from the earth thousands of years ago; bright, glorious spirits, dwelling in spheres beyond the earthly, come and teach us of these sublime truths. Teach us of the smallest and the greatest; of the infusoria beneath our feet, and of the grandeur of archangelic being and of worlds! Spiritualism holds out a hope, a certainty to all, and teaches that the lowest spirit may yet reach the highest round of glory. Fear not then the papers, the preachers, the bigots. Live out these great truths, and preach them out in your lives, and at last, your soul shall ascend forever and forever, and still forever! (Applause.)

Manifestations at Moravia, New York.

CHAS. S. PUTNAM.

I was at Moravia about five weeks ago, and attended a number of sittings, and witnessed striking illustrations of spirit power—enough even to convince the most skeptical. After remaining at home for a few days, I concluded to return to Moravia, seeking for more light in the truths of Spiritualism. I render you a brief account of four sittings. At our Sunday morning circle those present were bounteously sprinkled, and all were patted by unseen hands. Several voices were heard. In the light circle, Mrs. Cooper's (an elderly lady from Wisconsin) grandmother appeared at the aperture in the cabinet. We could see her features very distinctly. She said, "I am grandmother Winter." By her side stood an old gentleman with a large nose on the side his face near the nose. Mrs. Cooper recognized him as her father. He passed into spirit-life from the effects of a cancer. Another face came, the most prominent feature being a heavy red moustache. He uttered the name "Ben" several times. None recognizing him he disappeared from our view.

In the afternoon a large company being present, we formed a double circle. Several excellent tests were given. One gentleman thought it would be exceedingly cute to break hands, and pat the lady beside him. A voice said they might dispense with that part, as letting go hands lessened the magnetism. A lady asked if the spirits could tell what she was thinking about. The spirit replied, "You would do well if you could tell yourself." One gentleman nearly fell asleep, when a voice awakened him suddenly by saying, "Please sit up straight." Another placing one knee over the other, the voice again remarked, "Please keep both feet on the floor."

In the light circle a great many beautiful hands were seen making graceful motions and working the fingers. On the morning of the 19th there were only four present at the circle. Several spirit lights were seen, the cabinet shook and the floor trembled violently. We heard the voice of Mr. Jackson, Mrs. Andrew's control, saying, "My friends, meet me here at three o'clock this afternoon. In the meantime keep your thoughts from the outside world, and we will try and do what we can not perform this morning—that is materialize. Good by."

Our circle in the afternoon consisted of the same number. Soon after extinguishing the light, and while singing we heard a female voice join with us. After striking a light, Mr. Jackson appeared at the aperture in the cabinet. We could see his face distinctly. He spoke as follows:

"My friends, isn't it beautiful that we can manifest ourselves to you. Never become discouraged at your sittings, for we are always active. Isn't it a glorious thought that in the spirit-land we are none of us deformed," alluding to a gentleman present who was very much deformed. When you hear raps it does not always signify that they are spirit raps, for there is a great deal of chaff in with the wheat, meaning a fraud that had been practiced on a gentleman and lady present by a would-be medium. He continued, "Strange as it may seem to you, my friends, in less than five years; yes, in much less time than that, your spirit friends will sit by your fire-sides, and converse with you as you are now conversing with one another."

Mrs. W. R. Stuart, a speaking medium from Oswego, has been with us several days, and imparted to us many beautiful truths. She excels in goodness, and is an earnest worker in our faith. May she always strew about her the truths of Spiritualism, and gladden the weary hearts of the many wanderers that are seeking light.

Watertown, N. Y.

As a dressing, NATURE'S HAIR RESTORATIVE goes ahead of any in the market. See advertisement.

IMMORTALITY AND HEAVEN.

A Lecture Illustrative of the Bible, delivered by Mrs. Maria M. King.

"And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea."

"And he carried me away in the spirit to a great and high mountain, and showed me that great city, the Holy Jerusalem, descending out of heaven from God, having the glory of God, and her light was like a stone most precious. And he showed me a pure river of water of life, clear as crystal."

"In the midst of the street of it, and on either side of the river, was there the tree of life, which bears twelve manner of fruit, and yielded her fruit every month; and the leaves of the tree were for the healing of the nation."

"And I, John, saw these things and heard them. And when I had heard and seen, I fell down before the feet of the angel that showed me these things. Then saith he unto me, see thou do it not, for I am thy fellow-servant, and of thy brethren, the prophets, and of them that keep the sayings of this book; worship God.—Rev. 21st chapter, 1st, 10th and 11th verses; 21st chapter, 1st, 2d, 8th and 9th verses.

These passages of Scripture are statements of a portion of a vision of a Prophet of olden times; and if any prophecy or revelation is of any value to man this is, properly understood; inasmuch as it hints very strongly, at immortality, by affording glimpses of man in the future life, and of the world which is to be the home of the spirit, when that which is mortal is laid aside. These glimpses may be, indeed, dim; but with other light on the subject, which it is given man to receive, they are eloquent of most blessed and glorious truths which it is for the interest of man to know, since he aspires after immortality, and from his nature, demands some knowledge of his future.

The age of investigation is upon us. We do not pause before any subject or statement from any source; before any authority of past or present times; but ask the why and wherefore, the how and whence of everything to which our attention is called; breaking over the barriers of education, creeds and dogmas, and even public opinion, and asserting our right to think and reason—to know for ourselves of all things. And if cherished idols fall as they must, and do, the growing intelligence of the age is sure to substitute something in their stead more worthy the adoration of intelligent humanity. As man now reasons of all things concerning the life that now is, he will and should reason of the life that is to come. His intellect should be aroused to consider the philosophy of immortality and heaven; for the intelligence of the day is loudly proclaiming that nothing is that cannot be accounted for on natural or philosophical principles. Law governs in the universe, guided by the hand of Omnipotence; and the home of the spirit is as much the product of natural law as the world we live in; and its existence, and the method of life there can be demonstrated to the understanding of intelligent seekers after truth, as readily as any problem in nature whose demonstration depends upon the existence of spirit at all. If this is not true, then are our hopes and aspirations after something more durable and satisfying than we find here, vain. Then are we entirely "of the earth earthy," and must entirely perish?

The light of nature is the truth of God addressed to all of every nation and tongue who are qualified to receive it; and the revelations of nature are the revelations of God's laws, his will, his methods, the origin and destiny of all things, man included. They are the *Holy Word of God* in the truest sense, because in them can be no error, since God reveals himself in nature as just what he is, writes there with his own unerring finger, and in the light of his own infinite wisdom; and the unfolding ages read as progressive development unrolls the manuscript of the eternal.

Prophecy is prepared from among men who reveal things hidden from the uninspired and uneducated in the deep things of God; but the inspirations of prophets are the record of events, the interpretation of laws, read from nature by those versed in her secret lore. Fallible human beings make mistakes as prophets as well as in other things; therefore, the only correct way to interpret the inspiration of prophets, is to compare them with the teachings of nature in all its varied departments, which includes the lessons of experience and observation.

Does nature reveal the truth of immortality and of a real world, the home of the human spirit? This is the important question. The answer may be fearlessly pronounced in the affirmative. Nature seconds the word of the prophet, who declared, in the words I have quoted, that there is a future for man beyond the present state, where he is conscious of his identity and his relationship to man in the flesh, and of his duties to his fellow beings; and also that in that state man's surroundings correspond to those in his present state.

The great lesson of science to day is, that nothing dies or is lost. Disintegration is not death in the strict sense. The leaf, the shrub, the tree, the animal form of every type that perished ages ago, and mingled their dust with the earth that developed and supported them, live to-day in the forces that propel the vast machinery of this truly living, moving age.

They are potent now for developing the yet latent powers and forces of nature, living themselves in the imperishable elements that constituted their life-essences, etc., in fact, their entire substance, when they crumbled. The perishable flower that sheds its aroma, withers and is gone, knows only the death which translates its loveliness to a real sphere of usefulness—higher than the flower itself in its lovely form could fill. The aroma is scattered, and infused as a delicate essence into other living forms, to exert a necessary influence—into the organization of man, for instance, where its effect is to please the senses and exert a healthy influence as a living element. But shall we say that the flower dies in the sense that it has no spiritual part, when it withers and is lost to view? Is there no spiritual side to nature that corresponds to the material side, which our physical senses appreciate? Is there not an immortality to nature below man, to satisfy his immortal nature, and to form a sphere for his immortal part to dwell in, in correspondence to the sphere where he dwells as physical man? I venture to assert that nature teaches in unmistakable terms, that there is a spiritual part to that which constitutes man's physical world, being indispensable to him as a physical being, which spiritual part is equally indispensable to him as a spiritual being. Nature speaks in man louder and plainer than in aught else, or in all things else combined; and her speech through him is to the effect that God made man an image of himself, and thus unchangeable in his real nature, his needs his method of life.

Man is born into a real world, and must forever have a real world in which to dwell. He depends upon nature from his birth. Being formed by nature from her elements and forces, he, like other forms, is sustained by these perpetually, from the period of the incep-

tion of his being. The mind can not conceive of the possibility of man's existing in any other manner. If he is dependent upon nature eternally for life and support, how shall he draw that support but from a world of forms corresponding eternally to that into which he is at first born?

Corresponding, I say. This correspondence must be that of spirit to material substance. The former is the essence—the refinement of the latter, and is, therefore, in exact correspondence to it; or, in other words, the counterpart of it in its nature and its uses. Spiritual forms and substance, spiritual methods of life are like material forms and substance, and methods developed by the necessities of physical life, but refined, improved, as spirit is the refinement of gross matter. Paul illustrated this in the 15th chapter of first Cor. He declared that "there is a natural body and there is a spiritual body;" and illustrated the likeness of the two by the grain of wheat, which, cast into the earth, or germinating and casting off its grosser part, or "dying," produces its likeness in other grains. "There are celestial bodies and bodies terrestrial; the glory of the celestial is one, and the glory of the terrestrial is another." "It is sown in corruption; it is raised in incorruption," are his apt expressions, in defining the differences of the two states of being. If Paul's teachings and those of multitudes of others who bear witness to the same state of things, are correct; if it is true that man lives thus in spirit, then we must reason that the spiritual body needs a real house in which to dwell, and a support.

We believe that the spirit is the real life of man; that this energizes the whole being, sets in motion the physical forces by co-operating with them, thus constituting man "a living soul." It is the "breath of life," breathed by the Divine Architect, into man, the most perfect of his works, when He created him. And thus, it is with every living form in the Universe, every atom that enters into its constitution.

Spirit energizes all things—is the life that, by co-operating with the physical forces,

"Warms in the sun, refreshes in the breeze;
Glow in the stars, and blossoms in the trees;
Lives through all life, extends through all extent,
Spreads undivided, operates unspent."

It circulates as an element through surface matter, through the fibres of the plant, the tissues of the animal, and is a form of spiritual substance, interior to the physical or grosser part, but the exact counterpart of that which the physical eye perceives, the physical touch senses. Thus, we have a world within a world—a spiritual nature—the counterpart of physical nature. Now, here is the philosophy of a heaven—a future state, that man can understand, and the contemplation of which he can enjoy.

By the same law that impels the spirit of man to seek a congenial sphere, when it is disrobbed of flesh, spiritual essences from lower forms flow to the spiritual plane, where, by unerring law, they form and clothe a sphere which is fitted to be man's dwelling-place as a spirit. This is the law of attraction—that law which maintains suns and planets in their orbits, impels their motions, and is the great regulating force of nature throughout all its realms, spiritual as well as physical.

Human beings form habits of life which are as a part of their life. They learn to live in the only way they can live; and must continue so to live if they live at all.

Imagine a world devoid of the objects that make up the physical world. Could such a one be habitable? Aside from the elements that visible nature yields for man's support, it also yields that variety and beauty which is as much a necessity to him as his bread. It yields employment for his faculties, means and scope for investigation, and experiment; it is the indispensable field in which he labors for the development of his powers of intellect. John did not say how or why it was that trees and rivers and cities existed in the heaven revealed to him. He stated the fact that in spirit he beheld them, and it remains for those who can reason of what is in nature seen or appreciated by any of the senses of man, physical or spiritual, to explain how and why it is possible for these things to be so. John's vision has been corroborated by very many other prophets and seers; and it will become thoughtful investigators of nature to scout such evidence of a future state and the character of that state.

The spirit-home—a counterpart of the earth-home—only as much more refined, elevated, heavenly, as spirit is more refined and heavenly than gross matter! Is there anything unnatural or unsatisfactory in the idea? It may be an unthought-of idea; it is so to many, and contrary to the generally received notions of the future world; but does it not answer to the real cravings of the spirit after all? Why do mortals so dread death? One principal reason is, that they fear the realities of the future world. They are not educated to believe that God has provided in the future life for the spirit as its education in the initiatory stage of life demands. They forget that man is what he is from his contact with nature, his study of, and communion with, nature, in all its varied forms; and that, from the very nature of things, to change his mode of life would be to change his nature so completely that he would not retain his identity.

Shut man out from the sunshine; the sight of the landscape; the house; the delights of study, of intercourse with his kind, of friendship and love, and what is he? What are his sources of enjoyment and culture? Can he love or worship God with nothing to prompt such adoration? Only demonic man ever contrived such torture for man—such a hell for the human spirit. God gives the blessing of the light of his countenance visible in the face of nature to all his children—"the evil and the good" in every state. He makes the study of his works the means of man's improvement eternally, and this is the heaven—the delight of the cultured soul, as the school of all humanity. "Glory to God in the highest" for the perfect provision he has made for all his children, in the home he has provided for them in the spirit!

"And I saw a pure river of water of life clear as crystal, and on either side of the river, the tree of life." The phrases, "water of life," and "tree of life" are expressive of the reality of life, of all substance that clothes the spirit sphere. The hues of the rainbow are the colors of light, the living substance that Scientists discover to be active in some form in all the intricate processes of nature. The beaming rays that glorify the morning, scattering the darkness and diffusing life throughout nature, are life in their action upon surface matter. This light is the refined essence of physical matter; what but life then must be the spiritual essences which are the refinement of this refined, ethereal substance? The prophet well expressed a sublime truth, and one which, if fully defined, would solve the problem of life and motion, which has been the problem of the ages, and is yet unsolved by the savans of this age.

The celestial city John saw and described is a revelation of the fact that the methods in spirit correspond to those in the first life, and that intelligence and ingenuity are taxed to devise means to gratify the tastes of men; and also that these are exercised upon material which can be used by the skill of man for all desirable purposes.

We have been told by others of the temples, places of resort for amusement and instruction, gorgeous as those described in fairy tales, where the poor outcast, down-trodden, poverty-stricken and ignorant of earth, can assemble and view the magnificence, watch the glittering bows and rays of light gleaming through, and reflected from, innumerable crystals, diamonds and all manner of precious stones—producing inconceivable beauty; and where teachers assemble to lead these wayward minds to see the benevolence of God in this and all other provision for their happiness, and to entice them to consider the beauty of wisdom and purity. This is like the "New Jerusalem" John saw, whose magnificence equals anything that can be imagined.

We have also been told of other temples more grand in their less dazzling magnificence, and of groves which are like "God's first temples," where men resort for study, instruction and worship.

John says, "I saw no temple therein, for the Lord God and the Lamb are the temple thereof." This corresponds to the idea that in the highest condition in life, God is worshipped in his works—is adored in heart everywhere. God's real temple is in the heart that adores him. We have been told of the trees and rivers of life that beautify the homes of our departed loved ones—of every variety of surroundings that go to make a home attractive, and a fit dwelling place for human beings. We cannot doubt the truth of these revelations, nor those of John, for we recognize the necessity of such a state of things, the naturalness of it.

Let us consider for a moment what must be the employments in the future state. If we love to acquire knowledge here, we can believe that we shall continue to love to acquire it after we emerge from our house of clay. If we do not love this employment, we can understand that the necessity is the same for our acquiring knowledge and cultivating a love of it; for we cannot conceive that human beings must forever wallow in the mire of ignorance, because circumstances have combined to prevent their becoming wise in the first state of existence. Thus we know from reason and analogy that we must study nature and art in every form and variety in that life, to become truly wise and worthy children of our father. We shall obey the mandate, "Go on to perfection," in this manner and by practicing every virtue, we must be teachers of the ignorant; helpers of the weak; comforters of the distressed; we must be angels of mercy and instructors in the truest sense, as we prepare ourselves here and there to be. The little children of that world, what of them? must they not have the care and instruction that childhood needs, even though they have put on immortality? Must they not have the necessary discipline and experience to fit them for responsible adult life? Mothers, who have been deprived of the blessed privilege of training your little ones, think you not that mothers are prepared to take your places, and train the little ones in the way they should go? This must be the employment of many who must be well qualified for it, and to minister to the tastes and pleasures of childhood.

We must, in the nature of things, have amusements there. We must sing and "play on our harps," and do whatever else is necessary for recreation of mind and body. We glean many of our pleasures from nature here. The earth yields every variety of pleasing sounds, sights, fragrance and flowers to minister to our pleasures.

God is most lavish in his gifts of this sort; thus in plain language declaring the necessity, and the righteousness of innocent amusements. The flowers bloom in variegated beauty and enlivened with life; the stream glides along, reflecting the azure depths and sparkling the glory, the divinity of purity, the everlasting hills, the solemn woods, the blue dome above—all speak of infinite love and of the wonders of creative art in the world to which we go as here; since from these as much as from aught else, we learn wisdom as well as derive comfort and pleasure.

"And there shall be no more death," said the same prophet; "and tears shall be wiped from all eyes." We believe such inspirations, because we cannot help it. We wish to believe them, and it is natural to believe them. Man has an intuitive belief in his own immortality and ultimate happiness, which is, in reality, one of the strongest evidences that these are his portion. His nature speaks its own needs in the language that cannot be repressed. His intuitions are God whispering in his spirit the truths that reveal themselves in strong light, as intellect unfolds. Man created in God's own image must be immortal as God is; must go on to perfection as the child of the perfect father; must be blessed more and more, as wisdom and holiness adorn the being, and reflect the God in him; until ultimate, perfect happiness, like that which God enjoys, must be his, as in him is outwrought the perfect "image of the heavenly."

What can man want that is not his now and in prospect? Child of heaven, be content with thy lot! Be not content in ignorance and sin, but put on true manhood; assert the divinity of thy nature, and aspire with all thy might after the good, the pure, the divine.

To him who hath loved us, made us heirs of God, and thus of immortality and heaven, be praise and glory eternally.

Modern Heresy.

Rev. Samuel Watson, having been found guilty of writing a heretical book, entitled "The Clock Struck One," by the Memphis Conference of the Methodist Church, said book being a defense of Spiritualism and containing numerous letters purporting to be from former residents of this city long since deceased, Dr. Watson made a full apology and agreed to withdraw the book from sale as far as possible.—Ex.

BRO. JONES.—Has this Rev. Divine—this "lamb of God," been publishing a falsehood? If not, why the apology? If he has been guilty of lying in this instance, how are people to know when he does tell the truth? He may make an excellent Methodist, but a poor Spiritualist. If he has had glimpses of truth and has not the ability or manliness to defend it, he will no doubt find a congenial home among his present associates, as they do not deem truthfulness, or their own good deeds, essential to salvation, and a few business transactions with them, will convince the most skeptical, that they are true to their principles in that respect. Yours for truth,

DANIEL WHITE, M. D.

REPLY.—We have no knowledge upon the subject. The Rev. Samuel Watson can make the necessary reply. Our columns are at his service.—ED. JOURNAL.

Invalids Attention.

In another column will be found an advertisement of an Invalid's Home at 148 West Washington street, Chicago. Transient visitors at Chicago will there find a good home.

Arts and Sciences.

BY.....Y. A. CARR, M. D.

SOUTHERN DEPARTMENT.—Papers can be obtained and Subscriptions will be received by Dr. Y. A. Carr. Address Lock Box 330, Mobile, Alabama.

The Physiological Position of Tobacco.

BY W. E. A. AXON, M. R. S. L.

[From the Popular Science Monthly.]

M. Blatin regards the various local affections as trifling, when compared with the gradual saturation of the system with nicotine, which, accumulating in the tissues, waits for the opportunity, varying according to individual habits and constitution, of declaring its poisonous nature.

The trembling, which is one of the usual symptoms of acute, is also a common result of chronic, nicotineism. A very distinguished Parisian physician had hands which shook so much that he could not write. Whenever he remained without tobacco any length of time, these tremblings disappeared. Another case mentioned by Blatin is noteworthy. A man of forty-five years consulted him respecting violent and numerous attacks of vertigo. When he felt one of them approaching, he was obliged to lie down wherever he might be, in order to avoid falling. In the country, where he had plenty of exercise, they were less frequent than in the town, where his occupation was sedentary. Cessation from tobacco and a tonic regimen quickly restored him.

A physician of fifty-two was afflicted with similar disagreeable symptoms, and was also cured by abstinence. Habit had become so strong that he could not resist at times the temptation to slight indulgence. Finding that these returns to tobacco were immediately followed by his old painful attacks, he renounced it forever.

The circulatory system presents in chronic nicotineism similar symptoms to those found in acute poisoning. The most noticeable of these is the intermittent pulse, of which many cases have been collected by Decaisne and others.

Decaisne speaks of narcotism of the heart, but Blatin does not consider the action to be directly upon that organ, but considers the effects described to result from an irregular relaxation of the ganglia of the great sympathetic nerve.

When a person suffering from intermittent pulse was carefully examined, Blatin found the stoppage in the heart's beat followed a series of apparently normal movements. The systole and diastole succeeded in due regularity, and nothing in the play of the central organ indicated trouble, when the heart suddenly stopped in diastole, sometimes for the space of three arterial pulsations. When it awakens from this syncope its action is abnormally quick, as if it wished to make up for the lost time, and force the mass of blood across the organs at one stroke. But, with force insufficient for this purpose, it is exhausted in fruitless efforts, hesitates, wavers, acquires fresh power, commences again, now violent, now feeble, and fulfills very imperfectly the duties which it should perform. Gradually it calms; a foreign element seems to appease the tumult, the heart again becomes regular. The explanation appears to be that the irritation of the sympathetic nerve stops short the movements of the heart, and thus causes the intermittence; then the susceptibility of the nerve is lessened or paralyzed, and the cardiac functions are left to the sole direction of the automotor ganglia; hence the disordered beats, which decrease as the nervous force coming afresh from the pneumogastric moderates and regularizes it.

From intermittent pulse to angina pectoris the distance is not far. That tobacco may produce all the usual symptoms of that painful disease has been abundantly shown by Beau. To the cases which he has cited may be added an epidemic of his nature noted by M. Gelineau, with which a great part of the crew of the Embuscade were struck. The patients were all great smokers. It is worthy of notice that this disease is much more common among men than women.

Difficulty of breathing approaching asthma has also been recorded. Blatin gives a case of a young officer whose asthma could be attributed to no other cause, and who was cured by a simple abstinence and tonic medicines.

Tobacco, acting upon the cardiac and pulmonary branches of the pneumogastric, is not likely to leave untouched its gastric terminations. In an animal under the influence of small doses of nicotine the gastric juice is secreted with increased rapidity, and the action of the walls of the stomach is more noticeable. With strong doses or long-continued usage this secretion is very considerably diminished, and the peristaltic motion enfeebled. That is to say, the tobacco acts upon the pneumogastric, excites it in small, and paralyzes it in large, doses. The smoker takes his after dinner pipe or cigar to aid digestion. Undoubtedly, it excites the par vagum, increases the gastric secretion, and accelerates the peristaltic motion. Undoubtedly, also, this daily stimulation enfeebles the nerve, and digestion becomes more difficult. The swing back from the excitement causes a reaction, which only an increase in the doses can overcome. The nerve is partially paralyzed. The appetite fails, nutrition is impeded, dyspepsia reigns conqueror.

A military man of thirty seven years fell into a consumption without any other affection antecedent or concomitant than distaste for food, and salivation. Dr. Roques, after various essays, learned that he was a great user of tobacco, which had led to a sort of chronic fluxion of the salivary glands, and an almost total cessation of the digestive functions, and consequently caused the feeble and consumptive state into which he had fallen. Gradual diminution and ultimate abandonment of tobacco led to a cure in about three months.

The influence of tobacco upon vision is well known. One of the symptoms produced in acute nicotineism is blindness, and chronic nicotineism gives rise to similar affections. Thus Mackenzie found that patients afflicted with amaurosis were mostly lovers of tobacco in some form. Sichel found cases of complete amaurosis, which, incurable by other means, were easily conquered by cessation from the weed. Hutchinson found, out of thirty-seven patients, twenty-three were inveterate smokers. The observations of Wordsworth and others have so clearly established the fact that the continued excitement of the optic nerve by tobacco sometimes produces amaurosis, that it is now generally cited in text-books as one of the causes of this disease.

We have completed our brief examination of the physiological action of tobacco, but in concluding it may be well to point to some portions of the evidence which are especially noteworthy.

The fact that tobacco reduces the animal temperature is an important one. It shows the fallacy of those who smoke to keep the cold out, and proves conclusively that tobacco is neither a generator nor conservator of vital

heat, but, on the contrary, a wasteful destroyer of it.

The influence of tobacco, in liberating the heart from those restraints which regulate its healthy action, naturally leads to the conclusion that in frequent doses that organ must, sooner or later, undergo a structural transformation. Although when thus excited it has less pressure to overcome than when in a normal condition, yet the extra exertion cannot but be evil in its results, since it causes an irregularity in the supply of blood, and thus degrades tissue.

Tobacco belongs to the class of narcotic and exciting substances, and has no food-value. Stimulation means abstraction, not added, force. It involves the narcotic paralysis of a portion of the functions, the activity of which is essential to healthy life.

It will be said that tobacco soothes and cheers the weary toiler, and solaces the overworked brain. Such may be its momentary effects, but the sequelae cannot be ignored. All such expedients are fallacious. When a certain amount of brain-work or hand-work has been performed, Nature must have space in which to recuperate, and all devices for escaping from this necessity will fail. It is bad policy to set the house on fire to warm our hands by the blaze. Let it, then, be clearly understood that the temporary excitement produced by tobacco is gained by the destruction of vital force, and that it contains absolutely nothing which can be of use to the tissues of the body.

Tobacco adds no potential strength to the human frame. It may spur the weary brain or feeble arm to undue exertion for a short time, but its work is destructive, not constructive. It can not add one molecule to the plasm out of which our bodies are daily built up. On the contrary, it exerts upon it a most deleterious influence. It does not supply, but diminishes, vital force.

It has been denied that tobacco leads to organic disease, but the evidence is very strong the other way, and it would be very remarkable if continued functional derangement did not ultimately lead to chronic derangement of the organs; that it causes functional disturbance no one dreams of denying; indeed, it has been remarked that no habitual smoker can be truly said to have a day's perfect health. (CONCLUDED.)

List of Lecturers.

HEREAFTER we shall keep a standing register of such speakers as are furnished to us by THE PARTIES INTERESTED, with a pledge on their part that they will keep as posted in regard to changes; and in addition to that, expressly indicate a willingness to aid in the circulation of the JOURNAL, both by word and deed.

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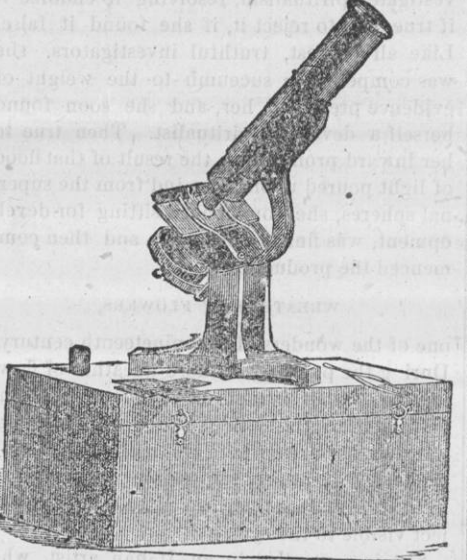
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CHICAGO, SATURDAY, DECEMBER 21, 1872.

Artists and their Work.—Mrs. E. A. Blair.

There seems to be at the present time a perfect flood of light emanating from the Spirit-World, bearing evidences of immortality. Our spirit-friends ever anxious to communicate with the denizens of earth, seek every avenue possible to send forth a message of love. The methods of communication are so varied in character, no two mediums, possessing in all particulars the same phase of mediumship—that the human mind never becomes weary in witnessing the efforts of spirits to identify themselves, or convey a message to their friends.

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NEGRO WOMAN

to appear on a pane of glass in Ohio, in the residence of one of those remarkably devout Methodists, whose faith in Jesus, and his belief in the existence of his Satanic Majesty, the Devil, had taken deep root in his mind. He considered it the work of Satan, but his prayers could not cause it to disappear. He then tried soap, water, and chemicals, but to no avail—the old negro woman remained, and even grew more distinct for a while, notwithstanding the devout invocations of the ardent Methodist. Portraits on panes of glass have lately become so common that they have ceased to excite much comment. In the Grand Duchy of Baden, Germany, spirit artists, as can be seen by the JOURNAL of September 7th, have been particularly active. They represented on panes of glass crosses, men on horseback armed, sword and coffin, figure of the Blessed Virgin, French soldiers, death's head, etc. Howitt declares that the spirits in 1839, painted on the glass of windows, all kinds of extraordinary figures.

Painting—landscape, portrait, etc.—has existed in all ages of the world. In primitive times, of course, the efforts were of a remarkably crude character, but demonstrated the existence of an innate desire to express in colors various objects. The savages painted their own bodies by means of puncturing the skin and infusing therein different colors. The Mexicans were in the habit of representing their warlike exploits by means of picture-writing. Among the ancient Egyptians, Persians and Arabians, there seemed to be a taste to express different objects in colors. The Chinese were remarkable for the brightness of their colors, but this is the only perfection they can boast of. Michael Angelo represented the Florentine School; Raphael was the founder of the Roman School; Titian that of Venice; Correggio was the greatest ornament of the Lombard School. These remarkable artists are now in spirit-life, influencing mediums whenever they can, and, perhaps, have been instrumental in developing pictures on panes of glass.

While it is a recognized fact that all new inventions brought forth on earth, are first perfected in the Spirit-World, and are not transmitted to any one here until a designated time, it is also true that there are certain inventive geniuses there that are constantly making new discoveries. We do know that there is not an invention on earth, the counterfeit of which has not existed for untold ages in the Spirit-World. In one sense, the mind here is only a mirror, reflecting the substantial shadows of spirit-life. When they first fall on a mind selected for that purpose, they are indistinct, in one sense emotional, and the happy recipient only catches a glimpse of what is intended to be conveyed. Columbus knew that there was

a New World before he discovered it. Morse was fully aware that he could convey news with the speed of thought, before he sent an electric flash over the wire; in fact, all inventions are first developed in the mind, and those that are not fully understood there, never are successfully brought forth.

As it is in the mechanical arts, so it is in the fine arts. The new era just inaugurated in spirit-painting, was first projected in the Summer Land; the gates were then opened and a flood of supernal light came forth startling the world with its brilliant effects! One of the instruments selected to give expression to the wishes of the Spirit-World in the form of beautiful wreaths of flowers, is

MRS. A. E. BLAIR,

who is now temporarily stopping in this city, and whose wonderful powers have been fully tested at our Reception Rooms. Mrs. Blair is a native of Vermont, and like Joan d'Arc, she saw spirits when a mere child, but did not then know anything in reference to Spiritualism or mediumship. Some eighteen years ago she commenced in an earnest manner to investigate Spiritualism, resolving to endorse it if true, and to reject it, if she found it false. Like all earnest, truthful investigators, she was compelled to succumb to the weight of evidence presented her, and she soon found herself a devoted Spiritualist. Then true to her inward promptings, the result of that flood of light poured upon her mind from the supernal spheres, she commenced sitting for development, was finally entranced, and then commenced the production of

WREATHS OF FLOWERS.

one of the wonders of the nineteenth century! During the painting of those wreaths of flowers, Mrs. Blair is not only unconscious, but from ten to thirty thicknesses of cloths are put over her eyes (which are tightly bandaged), rendering it utterly impossible for a ray of light to penetrate them, so as to render an object visible to the eye.

She is controlled by an Italian artist, who gives his name as

HENRY ASKEDIMIER,

and who died at Hudson, N. Y., about a hundred years ago. In earth-life he was not distinguished as an artist, but has gained the knowledge he now possesses of colors and the method to adopt to express beautiful flowers with them, since he went to spirit-life. While he controls her arm to paint, Pale Lilly takes possession of her brain, and describes spirits, gives tests and entertains in the most agreeable and satisfactory manner those present.

There is something exceedingly beautiful—yea, angelic, in Mrs. Blair's control! When influenced, her countenance seems to be grandly illuminated, her voice changes, and one feels as if in the presence of an angel. Such ministrations from spirits, whose souls are full of benevolence, love and charity, can not fail to have an elevating influence. Pale Lilly is a great favorite, and adds much to the interest of the seances. Her grandfather was an Onondaga Indian. Her father, Black Eagle, belonged to the Mohawk tribe. Her mother was a white woman. She passed to spirit life, she says, when Washington had occupied the Presidential chair—"twelve moons."

Mrs. Blair has no practical knowledge of painting. The Italian artist controls her hand to execute the work, and so great is his skill in combining colors, that he requires only the simplest materials. It is only necessary for him to have two different colors of family dye, carmine and purple; gum gamboge, common washing blueing and India ink. With that material and one or two brushes, through the medium he executes those beautiful wreaths of flowers, which are the admiration of all. These productions usually represent family groups. Yellow roses and buds represent the male, and another color the females in earth-life. White flowers represent members of the family in spirit-life. Although there are two distinct controls influencing her at the same time, yet they operate together in the most harmonious manner, and while Pale Lilly uses her brain to describe spirits and give tests, the Italian artist uses her hand for the execution of the paintings.

Mrs. Blair is an instrument in the hands of the Spirit-World to promulgate the truths of the Harmonial Philosophy. There is eloquence in those paints; poetry in those flowers; angelic presence in the expression of each tinted leaf, and a song of joy in the freshness imparted! They do not stand on the Rostrom and in rapturous strains delight an audience, but pendant on the wall, they send forth the gushing melodies of true inspiration that in silent whispers touch the chords of the soul, and make it wiser and better. There is a language in flowers; a divine sentiment there, and in their heaven-born fragrance we live as if in the hallowed presence of angels.

The mission of Mrs. Blair is grand indeed. She is not only an interpreter of Nature, but she connects therewith the loved ones gone before; and what better association than flowers to represent an angel child, or relative in the Spirit-World. Being clairvoyant and clairaudient, she converses with spirits the same as mortals converse with each other, and holds sweet communion with them daily.

Mrs. Blair is accompanied by her husband, whose genial presence and narration of incidents connected with her mediumship, renders the seances more interesting. They propose remaining in Illinois and Wisconsin for some time, and will visit towns and cities where a home may be offered them. Those who desire convincing tests, beautiful wreaths of flowers, and the presence of genial whole-souled Spiritualists, should engage the services of Mr. and Mrs. Blair. They can be addressed in care of this office.

HORACE GREELEY.

Funeral Ceremonies Over His Remains.

Solemn and Interesting Services at the Church and the Grave.

[From the New York World, 5th inst.]

Among those who attended the funeral in compliance with invitations from the New York Common Council were the following: Governor Hoffman, Governor Jewell, of Connecticut; Governor Parker and staff, of New Jersey, and ex-Governor Ward; Mayor Hall, Mayor and Common Council of Jersey City, the Mayor of Newark, Mayor and Aldermen of Orange, Mayor and Aldermen of Hoboken, Mayor of Poughkeepsie, Mayor and Aldermen of Newark, Mayor and Common Council of Brooklyn, Mayor and Common Council of Long Island City, Mayor of Patterson, and members of the Baltimore Common Council; commissioners of the various municipal departments, judges from all the courts, besides a large number of Federal officers, including the Collector of the Port, the United States District Attorney, the United States Marshal, the Federal judges, and numerous generals, clergymen, members of Congress, and others.

PRESIDENT GRANT AT THE BIER OF HORACE GREELEY.

President Grant, Vice President Colfax, and Vice President elect Wilson arrived in Jersey City shortly after 7 o'clock, and at once crossed to New York by the Courtland Street Ferry. The party then drove to the Fifth Avenue Hotel, where they breakfasted, and immediately afterward went to Mr. Samuel Sinclair's house, on West Forty-fifth street. But few persons had then collected outside the house, and none but the neighbors observed the Presidential party enter or leave. President Grant gazed on the lifeless form of his late political antagonist for a few minutes and then left the house and drove back to the Fifth Avenue Hotel. He passed the few succeeding hours in retirement, and at 10:20 o'clock again entered his carriage, this time to be driven to Dr. Chapin's church; the party alighted, and were conducted up the steps to the northern entrance, which was locked and guarded by a policeman. The sexton was promptly requested to draw the bolts, and, after waiting some few seconds on the steps,

THE PRESIDENT PASSED INTO THE CHURCH.

It was then a little before 11 o'clock. There was a stir in the church as President Grant, arm-in-arm with Governor Hoffman, entered and passed up the centre aisle to a seat at the right of the pulpit, the highest dignitaries of the Nation and of the State together mourning the Nation's and State's great loss. At 11 o'clock Rev. Drs. Chapin, Scott and Pullman, Rev. Henry Ward Beecher and Rev. Edward Beecher entered and passed to their seats before the flower-laden desk. Other clergymen took seats within the altar-rail, and a solemn hush of expectation fell on the house.

THE HOUSE OF MOURNING.

At 11:10 the doors were thrown open, and the coffin, covered with immortelles, was borne down the steps. Six pall-bearers with heads uncovered, performed the duty of bearing the coffin on their shoulders to the church at the corner of the street. Then followed the other pall-bearers and mourners—chief among them Mr. Greeley's daughters—veiled in the heaviest crape. A corps of police headed the cortege, else the church would never have been reached. The surging sidewalk was cleared, the multitude being forced into the street or the areas of adjacent houses. Following the pall-bearers came the gentlemen of the Tribune, who were in waiting outside the house ready to fall into line when the remains should be borne from the house. They all wore crape, and led the members of the Typographical Union, who attended in large numbers. As the procession neared the corner of the street the enormous crowd thronging the avenue caused a momentary stoppage, but a reinforcement of police cleared a passage, and it was allowed to continue its way. Crossing the street it moved to the principal church entrance, and slowly

THE FUNERAL CORTAGE ENTERED THE SACRED EDIFICE.

All was then ready, and the funeral march ceased, another silence then followed, but only for a moment, and the sad "De Profundis" filled the air. As the last strains ceased Dr. Chapin arose, and his voice broke the stillness with those words mournful and tender which has been read over so many coffins and brought comfort to so many hearts; the words of holy and wise men of old; the weakness and frailty of man, and his victory over death and the grave through the Lord Jesus Christ. The simple melody: "I know that my Redeemer liveth," most touching of itself, but double so in the association its words aroused at such a time, was sung by Miss Clara Louise Kellogg, beginning in a quiet tone of confidence and trust, and ending with a burst of rapturous assurance at the words, "In my flesh shall I see God." The stir, which in so great a throng necessarily followed each change in the exercises, fell again into a perfect quiet as the Rev. Henry Ward Beecher rose to deliver the opening address.

When the prayer was ended a soprano solo, "Angels ever bright and fair," was sung by Miss T. Wernecke, of St. Francis Xavier's choir, and Dr. Chapin pronounced the benediction. Miss Sterling, of the Plymouth Church choir, then sang Zundel's beautiful piece, "Beyond the smiling and the weeping." Her mellow and powerful voice was never more gratefully heard, and as its notes of tender trust and hope filled the room the aisles were cleared and the coffin was again lifted to enter but one house more. The pall-bearers and mourners, the President and Vice President, the Senators and Congressmen, the Tribune employees, and the various associations followed in the order assigned them, an hour passing before the church was emptied and the doors for a moment shut. At their re-opening, hundreds who had been waiting hours for the opportunity filled in to see the beautiful decorations within. Passing up the north aisle, passing the pulpit, and turning out at the south door, a continued stream poured in and out till 4 o'clock when the doors were finally closed. At 7 o'clock in the evening they were opened again for two hours to a similar throng, who would gladly have lingered for hours longer.

THE PROCESSION.

Immediately in the rear of the hearse came the daughters of the deceased and other relatives. President Grant with Secretary Belknap, Vice President Colfax, and the Vice President elect, followed in an open carriage attended by a guard of police. Governor Hoffman and other officials followed. The Tribune staff, Typographical Society, members of the Common Council, delegates from the various political committees, and the clubs and societies to which the deceased belonged or was connected, followed, making a long line of vehicles, eighty-two in number. The avenue itself presented an uncommon appearance. The display of signs of mourning were frequent. In some cases only a flag at half-mast formed the tribute to the dead, but in others an elaborate

system of decoration was observable, and the street streamed with the somber black, alternated at times with white, which hung from portico and window. Conspicuous among these last were those of the residence of P. T. Barnum, corner of Thirty-second street, which bore the motto, "It is done." The Blossom Club House was also conspicuous for appropriate decorations. The procession probably presented its most imposing appearance as it turned from Fifth avenue into Fourteenth street.

About every other building was decorated more or less with emblems of grief, the national ensign trailed near the foot of every staff, and here and there mottoes were suspended. At the headquarters of the Liberal Republican General Committee were displayed the words, "We mourn his loss," while from various stores, "In memory of the just," "His honesty and charity still live," and other similar sentences testified to the general grief. Among the buildings decorated were the Astor House, (the pillars of which were entwined with white and black,) and that of the Pacific Fire Insurance Company.

THE GRAVE OF HORACE GREELEY.

At the gate of the cemetery great numbers of people were awaiting the procession, which at no time looked more imposing than when the long line of carriages trailed up the ascent leading to the entrance. The chapel clock of the cemetery pointed to 4:30 as the head of the procession passed the gate. The sun had gone down, but had left the western sky glowing with brilliant hues, and the air was still bright with the day as the cortege wound through the many circling avenues to Laurel Hill, where the family vault of the deceased was situated. Every projection on the way was covered with people, and even at the grave room could hardly be made for the mourners. The carriages stopped at the foot of the hill, when the body was taken from the hearse and, followed by the pall-bearers and immediate relatives, was borne up to the vault. Here while the night was coming on apace and the white flowers on the coffin contrasted strangely with the increasing darkness, the beautiful words of the Episcopal burial service arose upon the air: "Dust to dust, ashes to ashes, earth to earth," and by 5 o'clock the body of Horace Greeley was returned to the earth.

From the above it will be seen that distinguished honors and respect were paid to the memory of one of America's most illustrious sons. Commencing life in the lap of poverty, deprived of those advantages in school which discipline the mind for usefulness in the various departments of life, he was compelled to struggle against adverse circumstances that seemed to confront him on all sides. Still it may be well said in his case, "There is a Divinity that shapes our end rough hew them as we will," for he rose forth grandly from the numerous obstacles that surrounded him, and became the leading Journalist in the United States. Being a self-made man, it is quite natural that, under such circumstances, he should become intensely individualized, and on all subjects pertaining to government or religion, from an opinion peculiarly his own. Self-made men are generally liberal in thought, kind and affectionate to the poor, and devoted to those principles that they conceive to be true. This was particularly the case with Horace Greeley. Long before Modern Spiritualism was ushered into the world, and the gates left ajar through which our loved ones in spirit-life could manifest themselves, Mr. Greeley was a Universalist; his broad philanthropic spirit would not allow him to entertain for a single moment the pernicious doctrine of endless misery so pertinaciously advocated by the various Orthodox churches. When, however, Spiritualism dawned upon the world, he made another step forward on progression's ladder, and then fully believed and indorsed the leading truths connected with the Harmonial Philosophy. In the early days of Spiritualism he attended several seances of the Fox girls, and became deeply interested in the manifestations given through them. Although he did not come forth boldly in the Tribune and indorse Spiritualism, in consequence of the intense opposition of the other stockholders thereto, yet he was enabled to treat his friends and claims in a calm dispassionate manner.

During the early life and development of Andrew Jackson Davis, the Tribune contained many articles in reference to him under the head of "Poughkeepsie Seer," and it was a notice of him and his remarkable book, "Nature's Divine Revelations," that first called the attention of the Editor and Proprietor of the RELIGIO-PHILOSOPHICAL JOURNAL to Spiritualism. He immediately sent for the book, carefully considered its contents, became devoted to Spiritualism, and finally, several years later, established the JOURNAL to send forth its heaven-born truths to illuminate the minds of the people.

Horace Greeley was pre-eminently a great man in the broadest significance of the term. Possessing a keen mind, rare analytical powers, strengthened and sustained by a noble, philanthropic spirit, he established the New York Tribune, and made it a success.

Oh! how beautiful his nature shone forth as he stood over his beloved wife, and in sweet tones of sympathy and love cheered her in her last moments. The grandeur of the soul exhibits itself in manifestations of endearing affection. Constantly by the side of his wife in her last moments, his presence sending sunshine into her soul, breathing nothing but benedictions of love and sympathy, he presented himself to the world in a light equally as grand and noble as when at the head of the editorial corps of the Tribune, when he gave expression to those brilliant thoughts that electrified the nation, and placed him among the front rank of journalists. By the side of his dying wife the fountains of his soul overflowed with emotion, and the angel of his manhood whispered those endearing terms that render life between husband and wife so sweet, and cement so closely the family circle together.

In his death, the asperities of political strife are forgotten, and nothing but his noble manhood, broad philanthropic spirit, and generous nature stands out before the American people! Seemingly the great mistake of his life consisted in his accepting the nomination for President by the Cincinnati Convention.

However, his ambition was laudable, his motives pure, and though actuated by generous impulses he was drawn into a political maelstrom which finally overwhelmed him. While, some may regard his last political move as a serious mistake, yet the result to him has been transcendently grand, for he was thereby transferred to a broader field of usefulness where his vast intellectual powers can act more freely and his generous impulses find a more hearty recognition. We must admit, then, that really no mistake was made by him, and that his defeat and death, will ultimate in grand realizations to the nation.

ROBERTSON.

Formal Statement of the Presbytery in the Case of the Rev. Gilbert H. Robertson.

The Presbytery in the case of the Rev. Gilbert H. Robertson, having heard the testimony and the parties at full length, and regularly followed the course of procedure prescribed in the form of government, find as their judgment in the case that—

In reference to charge first, viz., violation of the Sixth Commandment; in this, he is guilty of drunkenness; specification one, six and seven were found true, and the charge itself sustained.

In reference to charge second, viz., frequent violation of the Seventh Commandment; in this, he is guilty of lascivious conduct; the specification was unanimously sustained, as was also the charge itself.

In reference to charge third, to-wit: repeated violations of the Ninth Commandment; in this, he is guilty of falsehood; specifications one and two were maintained, as was also the charge itself.

And upon full and prayerful conference, the censure necessary for the vindication of the honor of religion, and the best interests of the offender himself, were, on motion, determined to be: first, deposition from the ministry, and second, suspension from the privileges of the Church. Accordingly, it is ordered that the said Gilbert H. Robertson be and hereby is declared by this Presbytery, under the authority of the Lord Jesus Christ and our form of government, to be deposed from the office of the Gospel ministry, and to be suspended from the privileges of the Church, and this suspension to be continued until he shall give satisfactory evidence of repentance.

While pronouncing this sentence, the Presbytery have expressed the convictions of their judgments, they wish at the same time to put on record the expression of their deep compassion with Mr. Robertson, and their fervent, prayerful wishes for his speedy recovery and his eternal welfare.

The congregation of the Chestnut Street Presbyterian Church in the City of Louisville, and the Stated Clerk is directed to furnish the Session of that church and Mr. Robertson each a copy of this entry.

The fact that the Rev. Robertson plead "not guilty," shows that he is not as yet inclined to repent. Like other men, he is human, and in an unguarded moment he fell, the telegraphic wires flashing the news all over the country! In a brief period of time he found himself one of the most conspicuous of men—the topic of conversation in every household! To-day the Church has degraded him—banished him from its fostering care and protection out into the cold world—there to repent! Curious chastisement! Throw over him the veil of charity! Remember that to err is human, to forgive divine.

Materialism.

Dr. Buchner, the celebrated German philosopher and metaphysician, now lecturing in this country, is creating a more profound sensation than either Yates, Froude or Tyndall. His doctrine of Materialism is put in an altogether new light, and supported by such arguments as to cause a new consideration of the subject by the Christian divines, who will probably go after the bold Professor with a broadside, as soon as they get their defense fully prepared.

His doctrines are not such as can be accepted by the Christian world, nor can the teachers of the Christian religion afford to pass them by in silence. Dr. Buchner claims that there is no more truth in the doctrine of immortality, as commonly understood, than there is in the legal fiction that corporations can not die. He holds that as corporations live in the succession of its members, so can the individuals of the human race achieve immortality, but in no other way.

Morality or psychology does not enter into the Professor's consideration of his subject. It is treated according to laws of cause and effect, and by the application of the coldest kind of scientific rules. This doctrine of Materialism is a favorite one with the Germans, and Dr. Buchner will find his arguments more carefully sifted here than in the old country. Materialism and Christianity are so antagonistic that they can not by any possibility exist together, and it will be a lively fight between Dr. Buchner and the preachers. The one party has the work of a lifetime at stake, the other their hopes of future life, and the plan of salvation on which their hopes are based.

The advent of the Doctor, will put an end to sectarian bickering, and unite the whole Christian force against the common enemy. It will be an interesting contest for outsiders to witness.—Ez.

If Dr. Buchner will direct his attention to Modern Spiritualism, and investigate the various phases thereof, he will turn from the errors of his way, and become a devoted and consistent Spiritualist. Materialism is one step in advance of hell-fire, and consequently is doing more good than Orthodoxy; but it is too far behind the progressive ideas of Spiritualism for ordinary computation. The learned Doctor had better drop his Materialistic notions for awhile and devote his attention to table-tipping, physical manifestations, etc.

Letters of Fellowship.

The Religio Philosophical Society granted letters of Fellowship to Miss R. Augusta Whiting, of Albion, Michigan, and Wm. O. Thomas, of Darlington, Ind., on the 3d day of December, 1872; and on the 5th of the same month to L. F. Cummings, of Dubuque, Iowa, thereby constituting them ministers of the Gospel, which authorizes them to solemnize marriages anywhere in the United States or Territories, in due form of law.

Spiritualists will do well to see that the honor and perquisites attendant upon such services go to our lecturers rather than to those who oppose and ridicule our faith.

(Continued from First Page.)

him what to do, and how to prepare; that is, when Agnes asked him. He told him to go three times every Saturday, for three Saturdays, and, if necessary, a fourth, to prepare for his Holy Communion; after that, to go to his duty every third week for six months, and then never to omit his religious duties afterward. I suppose you are already tired out with this narration.

The Virginia papers give a great deal of space to rumors regarding the operation; but the above account contains about all the essential facts in the case. In the accounts published in the daily papers many questions were asked, quite frivolous in themselves, and the answers to them were simply on a par with the answers received by the ordinary spirit medium. Father Clark published a card, in which he intimated that there might have been jugglery; but we are fully satisfied with the Vicar-general, Father Manogue, that the girl thought she saw, and was conversing with her father; that she tried to practice no deception. Had the spirit made some very simple and inconsistent answers, we should have been prepared to believe that its appearance was permitted to confound the doctrines taught by the half-crazy congregation of modern spiritists. The matters communicated to Miss McDonough were, so far as they related to the other world, entirely at variance with all the teachings of the spiritists. By this communication the doctrines of the Catholic Church were indorsed throughout. We don't know how the spiritists are going to receive these "manifestations." It is said they regard it as the most striking manifestation they have had for years; but how will they get around masses for the dead, purgatory, the judgment, and all those things so emphatically indorsed by McDonough's spirit, and equally as emphatically repudiated by all spiritists?

In this age, miracles and strange things appear to be accumulating on all sides. It was, perhaps, necessary to combat the materialistic tendency of so-called scientific men, and, for that matter, of most of the Protestant churches. And in this, as in all things else, all we, as Catholics, have to do, is, "put on the brakes"—go slowly, and listen to the never-erring voice of the Church.

CARD AND AFFIDAVIT FROM AGNES McDONOUGH.

TO THE EDITOR OF THE *Enterprise*.—Having published what appeared in Wednesday's paper without any request or desire on our part, you will oblige by further stating that no member of the family is, ever was, and I trust, never will be, a believer in Spiritualism. We have as great an abhorrence of it as any one else—not excepting Rev. Wm. Clarke. From the commencement we placed ourselves prudently on our guard; but as that gentleman undertakes "to set the public mind right upon the matter," he must do so without stamping me with the brand of falsehood, and the rest of the family with wicked complicity in the same. Timorously about what the public might think of him, it seemed a matter of no concern to insinuate, in turn, what the public should think of me and the other members of the family. My intention is not "to set the public mind right upon the matter," but set my own reputation right before the public. There is no consideration on earth weighty enough to induce me to barter away my soul for a lie, especially the one imputed. It is a very strange way to justify oneself before the public by casting a slur upon another. Whatever the motive may be, the charity, certainly, is more than doubtful.

AGNES McDONOUGH.

STATE OF NEVADA, ss.

County of Storey, ss.

I hereby swear before Almighty God that no "Yes" or "whisper," mentioned in yesterday's card, ever passed through my lips or teeth; and I further swear that I never knocked upon the wall, or any other object, to deceive, during the week I was speaking to my father.

AGNES McDONOUGH.

Suscribed and sworn to before me, this 14th, day of November, A. D. 1872.

GEORGE H. DANA,
County Clerk, Storey County.

In our local columns will be seen a card and affidavit from Agnes McDonough, the child who was the principal figure in the recent marvelous occurrence in this city, an account of which appeared in the *Enterprise* of Wednesday. We are informed that a friend wrote the communication at the anxious request of the child, embodying her sentiments as nearly as possible. The card repels indignantly the supposed insinuation of Father Clarke that she was in some way consciously instrumental in producing the knockings and utterances heard at the house of Mr. Masel; and the affidavit solemnly denies all purpose at deception, and all voluntary agency in producing the strange manifestations. We believe the child's oath will be accepted as conclusive. At least, until there is a preponderating weight of as solemn testimony brought against it, her affirmation will remain unshaken. But we think she has shared the general misapprehension as to the views of Father Clarke. The reverend gentleman has evidently been misunderstood, not through intentional disingenuousness, perhaps, but through failure to express himself explicitly. We are not authorized to speak for Father Clarke; but we consider that under the circumstances it will be no violation of courtesy to state that we have conversed with him upon the subject, and understand his position to be substantially as follows: that he believes Agnes McDonough to have been sincere; that he has no suspicion of deception on her part; that he is satisfied the rappings were produced without her agency; that he is convinced there was a supernatural presence in the house; but that it appeared to him that the mysterious utterances were articulated through her mouth. If we comprehend Father Clarke correctly, he does not dispute the marvelousness of the occurrences, but considers that very marvelousness a just reason why any conclusion should be slowly and cautiously approached. It is obvious that Father Clarke has been popularly misapprehended, if we understand rightly, if not, we shall be pleased to have him correct us. We regret that the affair should have taken the turn it has, as additional injury only more thoroughly convinces us that the occurrences were of a character worthy the most earnest and intelligent investigation; and we hope that the irrelevant war of cards will be suspended; and that those who witnessed the strange manifestations will favor the public with an ample account of them, together with such conclusions as they may have arrived at. We still place implicit credence in all the circumstances, as we originally narrated them. Further than that, we have no opinions to express. But, we do not believe that all is known which mankind will yet ascertain of the mysteries of the here and the hereafter; and we hold him recreant to the interests of progress and knowledge who receives a challenge to the investigation and does not pursue it to whatever conclusion it may lead. There was one notable peculiarity about the visitation in question. It was the first orthodox spirit, so far as we are aware, that has made

itself manifest in these latter days. In all essential points it confirmed the doctrines of the Catholic Church. That church should come out boldly and patronize it, without regard to scruples about directly or indirectly indorsing Spiritualism. In this skeptical age, one acknowledged visitant from the other world is worth the entire collection of obsolete revelations. Creeds are immaterial considerations. The indubitable evidence of a hereafter of any kind is what the masses of mankind want to-day. Whether the weight of testimony establishes the truth of Christianity, Buddhism, Free Love or nothingness, as vindicated by the hereafter, let result be accepted as the logical conclusion of creation and existence. —*Enterprise*.

W. M. MACEY, yours with \$5 received.
What is your Post-office address?

ORDER your holiday books early, as we are running low on several kinds which can not be replaced for some time.

R. E. WOODS writes in reference to his paper, but gives no post-office address.

LESSONS for Children, by A. E. Newton, is a desirable holiday gift to make to your child or young friend.

HON. ROBERT DALE OWEN is to furnish chapters of autobiography for the Atlantic Monthly the coming year.

D. W. HULL speaks at the quarterly meeting at Camden, Henry Co., Ill., on the 14th and 15th of December.

JONATHAN RUSSELL, who met E. V. Wilson at Saint Paul, Minn., will please give us his address.

SEE Advertisement headed, "A Rare offer." It is a rare offer. The *Ladies Own* is a superb magazine, and its premium pictures, gems of art.

LYMAN C. HOWE, Trance Speaker, lectures at the Hall corner of Jefferson and Randolph streets, each Sabbath at 10½ A. M., and 7½ P. M. Progressive Lyceum meets at 12 M.

If you ever have occasion to use a paint brush or mix paints no matter how seldom, you should have Mr. Gardner's instructive treatise, entitled *How to Paint*. For sale at this office. Price postage paid \$1.08.

JASON STEELE has associated himself with Frank Thayer, and will lecture in connection with the Seances for physical manifestations. They have engagements at Davenport, Iowa, and Rock Island and Sterling, Ill.

A HOME FOR THE HOMELESS.—We are happy to state to those interested, that we have now on hand a full supply of "Incidents in my Life" by D. D. Home, both of the first and second series, each complete in itself.

MRS. BELLE A. CHAMBERLAIN is ready to answer calls to lecture anywhere on the Pacific Coast. She is an excellent trance speaker. Address her in care of J. H. Lewis, Sacramento, Cal.

DRS. BROWN AND CARROWAY, whose advertisement appears in our columns this week, are having a fine run of practice, and doing great good.

THE Physiological Position of Tobacco as detailed in our Scientific Department this week and last is calculated to arouse thousands to a realizing sense of their deplorable and dangerous condition.

BISHOP A. BEALES is speaking at Le Roy, N. Y. Will lecture at Hamburg the last Sunday of this month, and at Friendship, N. Y., during January and February.

N. FRANK WHITE lectures at Port Huron, Mich., during December; and East Saginaw, Mich., during January. Those who desire the services of this able lecturer, can address him at those places.

CHRISTMAS CHIMES and ROBINS RHYMES—ILLUSTRATED. See advertisement. A nice little illustrated book for the nursery and little ones generally. Send for them for your children. The author is a worthy woman and needs your patronage.

LYMAN C. HOWE, one of the most eloquent trance speakers of the age, will answer calls to lecture evenings within one or two hundred miles of Chicago. Address him at 913 West Lake street, Chicago.

THE CONCERT AND EXHIBITION given by the Progressive Lyceum, at the corner of Randolph and Jefferson streets, on last Sunday evening, was a grand success. The Hall was crowded, and the exercises attracted the attention and admiration of all.

MRS. ADDIE L. BALLOU is lecturing in New Orleans. Those who wish to secure the services of this able advocate of the Harmonical Philosophy should address her at once in care of Spencer Field, 332 Carondelet street, New Orleans.

MRS. MORRELL as a TRANCE MEDIUM. On another page will be found the advertisement of Mrs. Morrell of New York city, to which we invite the especial attention of our readers.

We know Mrs. Morrell to be an excellent medium. She is an honest, upright lady, and no one need fear being imposed upon by giving her patronage.

J. E. BAYOGS, M. D., writes as follows:—"For the benefit of the *Banner of Light*, I will heal the sick at my rooms, No. 1149 Broadway, New York City, (near 26th street), the 7th, 14th, and 21st of December, from 9 A. M. till 4 P. M. The receipts for the days above mentioned will be sent to Brothers William White & Co., Boston, Mass."

Our dear sister, Miss Maggie Morgan, a most excellent test medium of Indianapolis, Ind., gave us a fraternal call while on her recent visit to Chicago.

Prof. Worthen, State Geologist, also gave us a fraternal call while in this city last week. The Professor is a great admirer of fine oil paintings. He purchased one of Bro. Streight's exquisitely beautiful Rocky Mountain scenes.

John Smith. Don't send any more. P. M.

A copy of the *JOURNAL* comes back to us with the above endorsement, but with no post-office given. As "John Smith" is on our list about one hundred times, we are at a loss to know which one of that rare name desires to stop his paper, and has such a brilliant Postmaster.

Thanks, Thanks.

Our thanks are cheerfully tendered to those who have so promptly responded to our urgent call for payments of arrears, and advance renewals. It has cheered us so much. Those who have not yet responded, are expected to respond promptly. Do not think for a moment friend, that we have forgotten you because it has been so long since we have heard from you.

Another Victim of the Boston Fire.

Hudson Tuttle lost by the Boston fire, the stereotype plates of several of his works, and the beautiful painting, "Scenes in the Summer Land," which was on exhibition in the "Free Circle Room" of the *Banner of Light*. Our friends should not overlook Bro. Tuttle in this his hour of adversity. He is a man of limited means. His books have been already of immense value to mankind in opening the eyes and awakening new thought in the minds of thinkers, throughout the world. Those who have means that they can spare, should come to the rescue by loaning Bro. Tuttle means to republish his valuable books. He will in due time pay every dollar, thus kindly supplied for that purpose. Address him at Berlin Heights, Ohio.

Donations to Wm. White & Co.

The following named persons have placed in our hands the sums set opposite to their names, to be transmitted to our Brethren of the *Banner of Light*.

James Ellis, Chicago, \$5.00.
Thomas Hilton, " 8.00.
J. A. Wilson " 5.00.
David Hoyle " 808 State St. 3.00.
Mrs. C. A. Butterfield, Massillon, Ill. 3.00.
Wm. A. Fox, Sioux City, Iowa, 1.00.

Our friends who may call at this office, may find it more convenient to leave their donations with us to be forwarded. Those writing especially for that purpose, can send to Wm. White & Co., Publishers, *Banner of Light*, No. 14, Hanover street, Boston. Now is the time and the acceptable time.

That Remarkable Visitation.

We publish on the first page of the *JOURNAL* an account of a remarkable visitation of a spirit to his daughter. The account seems to be well sustained, and we have no doubt all the statements made in reference to it, are true. The spirit is undoubtedly laboring under an hallucination in regard to purgatory and various other conditions in spirit life resulting from his belief formed on earth. It takes many years for some in spirit life to outgrow the pernicious doctrine of Catholicism. Although the spirit asserts his belief in the tenets of the Catholic church, the circumstances attending his coming show conclusively that spirits can and do return to earth and greet their loved ones, and it is not strange, if certain ones, bigoted and superstitious by nature when they died, do not readily outgrow the errors of earth life.

New Publications.

The Land Owner, Published by J. M. Wing & Co., Chicago, monthly at one dollar per year. The December number contains some fine cuts showing the progress made in rebuilding Chicago, also others of different buildings of interest throughout the country. If you want to keep posted on the growth of Chicago and the West subscribe for *The Land Owner*.

How To Paint, Published by S. R. Wells, 889 Broadway, New York, and for sale by Western News Company, Chicago, is a complete compendium of the Art of Painting and designed for the use of the tradesman, mechanic or farmer, and a guide to the professional painter; this little work of 120 pages deserves an extended sale, while it does not claim that a knowledge of its contents will make practical painters of all its readers, it gives in a plain practical way much information that a large number of our readers have many times sadly felt the need of and could not obtain except by costly experiments and not even then in many cases.

The Atlantic Monthly, Boston, James R. Osgood & Co., Publishers, price \$4.00 per year. This Magazine for December contains much choice reading. The Fight with a Railroad, by John A. Coleman has been widely noticed and copied by the press. Dr. Holmes gives us another installment of The Poet at the Breakfast Table. The publishers announce a fact which will be of especial interest to our readers, viz: They will, during the coming year, publish in addition to its usual features Chapters of Autobiography, by Robert Dale Owen, whose varied life in connection with the rise of the Manufacturing Interest in England, the Socialistic Movement in this country, the Political Affairs of thirty years ago, the career of a diplomatist at the Neapolitan Court, and the growth of Modern Spiritualism, affords abundant material for an instructive and delightful narrative.

The December number of *Old and New*, which has been delayed by the destruction of Messrs. Rand, Avery & Co.'s establishment by fire, just as the number was about to appear, ends the Sixth Volume, but does not end the two serials now running in it. These are, Mr. Hale's story of Ups and Downs; and Mrs. Greenough's romance of Pythonia. Both of them are fully maintaining the interest of their singularly different narratives. A curious paper recommending the taxation of church real estate, which we fancy, will be rather unpopular with Church and Priest, but every fair-minded person will indorse the correctness of the writers arguments, and another curious paper with a Swedenborgian version of the beginning of Genesis, showing what Mr. Swedenborg supposed the internal meaning of the Bible to be.

Philadelphia Department

BY.....HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

The Banner of Light.

It is an old saying that "one disaster always follows another," and human experience often confirms the truth of this.

We are in the receipt of a letter from Brother Colby of the *Banner of Light*, thanking us for our labors in their behalf. He continues, "But another disaster has happened to us to-night, (Nov. 20th,) worse than all else! Rand & Avery's extensive printing and book binding establishment took fire, and for a time an extensive conflagration was imminent, but the firemen worked like heroes, and confined the flames to the building. Mrs. Conant's Biography was on their press, and we hoped to realize from that a handsome sum. I expect all is gone—plates, paper, etc. We had fifty reams in the building."

I am just from the fire. We shall not know positively until to-morrow whether the plates are consumed or not. Our hope is gone. What shall we do now that this double disaster is upon us? Oh, God it is too much!"

Friends, let us place ourselves in the position of the publishers of the *Banner* as nearly as we can in mind. I hope this may be all we shall have to endure, and then do what we can to relieve them immediately. Thousands to-day are mourning over the loss of the *Banner*. It is necessary that we do something more than express our regrets.

Let the Spiritualists of the world, for we are all one brotherhood, and are bound together by the holy ties of Spiritualism which have been so much extended and strengthened by our papers, meet together in all their different localities and see what can be done by the way of donation and subscription for both of our papers, the *Banner* in its fearful emergency and the *JOURNAL* in its glorious onward career. Friends, if you do the best you can, each of these papers could have one hundred thousand subscribers before the first of January, 1873. The millions of Spiritualists in this and other lands should be aroused. The burning of Chicago thirteen months ago, and Boston to-day, ought to awaken you.

We are working not alone for ourselves, nor for the papers that need our aid, but for the angel world that comes with ten thousand benedictions to us for the efforts we make to spread this glorious gospel to all mankind, and there is no other channel in which so much can be accomplished with so little exertion as in sustaining our papers and extending their circulation.

Those who have abundant means, should remember those who are not so blessed with this world's goods,—send them the paper. How many a lone widow, struggling with adversity, has been cheered in this way, and how many more might be. The silent work of our papers among all classes in the church and out of it, is only known to the spirits, who see from their bright home in the angel world, the seeds that are sown over all the land, and among all pe ple, and that are bringing forth their rich fruits and blessing the world of humanity and the angel world.

Friends, let us be up and doing. Strike while the iron is hot, and in after times we shall all rejoice when the seed that we have sown to-day is casting its fruit over the world in blessings.

We have been requested to act as agent for the reception of subscriptions and donations for the *Banner*, and shall be glad to do all we can in this way.

Banner of Light Appeal.

To the Friends of Liberal Thought, Everywhere:

While the smoke yet rises from the smoldering ruins of our unfortunate city—the dire result of the extensive conflagration that occurred on the 9th and 10th insts., in which we suffered so terribly—we are under the disagreeable necessity of informing you of a still further loss by us of a portion of our stereotype plates, the cover-plates of all our pamphlets, and a large quantity of book paper, stored in the building occupied by Rand, Avery & Co., extensive book and job printers, on Cornhill, near Washington street, which was consumed on the evening of Nov. 20th.

Our establishment was insured in four Boston offices for \$30,000; but each office went under, and will pay, some time within one year, probably, in the aggregate, twenty-five or thirty per cent. of the insurance.

We hope to be able to state, when the *Banner of Light* is again issued, that all the plates of our works in the vault of Messrs. Rand, Avery & Co. are safe. If they are, we shall endeavor to publish small editions of each book to fill orders.

Before the great fire, the *Banner of Light* stood upon a firm foundation; was circulated in every quarter of the civilized globe; was perused with interest by thousands of people; and we have faith to believe that the world of mind still desires its weekly visits. Energetic efforts on our part shall be made to supply this want. But we must also have aid from abroad, in order to be again placed upon a firm basis. We have assurances from many quarters that such assistance will speedily come.

It is pleasant, amid one's sorrows, however poignant they may be, to know that one has sympathetic friends. In our case; it is more than pleasant (if that be possible), for it encourages us to persevere. We are persecuted but not forsaken; cast down, but not destroyed.

In conclusion, we may say with entire confidence, that the *Banner of Light* will, Phoenix-like, rise from its ashes, and again bear tidings of great joy to many people.

Fraternally,

WILLIAM A. WHITE & Co.,

Editors and Proprietors of

the *Banner of Light*.

Boston, November 26, 1872.

Banner Committee Report.

The *Banner* Committee report the following:

Consulting with the proprietors of the *Banner*, we learn that their loss has been as follows:—

Value of Books burned, lowest whole-sale price,	\$27,000
Loss of Composing Room,	3,500
" " Mailing Machine, etc.,	1,100
" " Circle Room pictures, furniture, etc.,	1,000
Loss of office furniture, safe, etc.,	1,500
Subsequent loss by fire at Messrs. Rand, Avery & Co.'s establishment,	2,000
Total,	\$35,000

Amount of insurance, \$30,000, of which, probably, thirty per cent., or \$9,000 will eventually be obtained; leaving a net total loss of about \$30,000.—*Banner of Light*.

City Entertainments.

[For the week ending Dec. 14, 1872.]

MCVICKER'S THEATRE.—Madison street, between State and Dearborn streets. Miss Jane Coombs as "Lady Gay Spanker," in Boucaults fashionable Comedy of *London Assurance*, magnificently produced, every evening, and Saturday matinee. Secure your seats. Next week *Lady of Lyons*.

AIKEN'S THEATRE.—Corner Wabash Avenue and Congress street, Aiken & Lawler, Managers; W. H. Harrison, Business Manager. Enthusiastic reception of the scholarly artist, Lawrence Barrett! commencing Monday evening, December 9th. Production of Shakspeare's tragedy of *Hamlet*, with new scenery, costumes, decorations, and an unexampled cast. Friday —Benefit of Lawrence Barrett. Saturday afternoon—Grand Barrett Matinee.

HOOLEY'S OPERA HOUSE.—Randolph street, opposite the Court House, R. M. Hooley, sole proprietor and manager. Commencing Monday, December 9th, and every evening, Wednesday and Saturday matinees. First appearance of Hooley's new comedy company in Henry J. Byron's latest society comedy, entitled *Partners for Life*, and an appropos Operatic Bagatelle.

ACADEMY OF MUSIC.—No. 159 and 161 South Halsted street, near Madison, C. R. Gardner, sole Manager. Engagement of the famous Lydia Thompson, and her entire Burlesque Troupe! Monday evening 9th, *Blue Beard*, introducing the entire company, with all their wonderful specialties.

MYER'S OPERA HOUSE.—Monroe street, between State and Dearborn streets. Arlington Cotton & Kemble's Minstrels. Look at the great combination. First week of the popular comedian, Billy Rice. The truly wonderful song and dance artists, Mackin and Wilson. The great characterizer, J. H. Milburn. A new and varied programme.

Passed to Spirit Life.

[Notices for this Department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.]

Passed to spirit-life at the residence of his Grandparents, Paris, Ill., Oct. 5th, 1872, of inflammation of the lungs, FREDERICK R. KELSEY, son of Raymond and Mary C. Kelsey, age 1½ months.

R. K.

Passed to spirit-life, at Omaha, Neb., our friend and Brother WILHELM TURNER, aged 53 years, formerly a resident of Big Grove, Iowa.

He left us rejoicing in the truth of Spiritualism.

G. C.

ALLEN F. THORP passed to spirit-life, Feb. 19th, 1872, aged 39 years and eight months.

He was a Spiritualist in every sense and he wished the doctrine taught to all nations, and his departure only consisted in going away from his earthly to a higher and better work.

F. H.

Passed to spirit-life, Nov. 21st, HELEN, wife of James Hollyday.

Living in the distant west, she remains was brought to Gohram, her former residence for interment. Her education had been such that she met the archangel without fear or trembling, and went from earth to spirit life, peaceful and happy.

Funeral services were held at the residence of James McCallin, and conducted by the writer.

J. H.

Passed to the Spirit life, from Prophetstown, Sept. 4th, 1872, MRS. MARY FOY BOOTH, wife of Ashly Booth.

SISTER BOOTH, for the last fifteen years has exemplified her faith in Spiritualism by advocating its principles, living its precepts and benefiting mankind by acts of kindness. She was for many years a great sufferer and bore it with untiring patience. Your *JOURNAL* for years has occupied a place in her dwelling for friends and strangers. Consistent in her life she was happy at its close, and wished it said at her funeral that the knowledge of Immortality, obtained through spirit intercourse, sustained her in her last moments.

H. H.

Died, in Potsdam, Nov. 4th 1872 of Membranous Croup, HARRIS S. only child of Mr. and Mrs. A. N. Tupper, in the tenth year of her age.

HARRIS was always happy and cheerful. She manifested no fear when she learned that she could not live. She had been taught that death is a kind angel, who comes and carries his subjects to a home in the Summer-land, and during her short illness she listened with joy when her mother talked with her about her home among the dear ones gone before, who she would soon enjoy with them the beautiful surroundings in the home of the angels. It was consoling to her parents and friends to see her countenance beam with smiles and her eyes sparkle with joy, as they spoke to her of the beauties of the home to which she was fast hastening, in the land of the lost.

S. C. C.

A Rare Offer.

\$4.50 for 50c. WE OFFER THE *MAGAZINE* three months on trial and its pair of premium pictures (a chromo by Mendel, price \$3, and a steel engraving, price \$1) ALL FOR 50 CENTS! Agents get 50 cents in cash, or \$1 in gold, watches, parlor organs, valuable books, etc., for each subscriber. It is so fine and cheap, and its premium pictures so beautiful, everybody takes it. M. C. BLAND & Co., 235 West Madison-st., Chicago.

"It is the best Ladies' Magazine in America."—Commoner, Cincinnati.

"It is beautiful, sensible, and readable."—Tribune, Chicago.

"Your Magazine is the best I ever read, and your premium pictures are perfect beauties."—T. J. Cozine, Chicago.

"Its fashions are beautiful and sensible. Its stories, essays, and poems and high-toned, and its editorials, progressive and spicy."—Inter-Ocean, Chicago.

J. W. VAN NAMEE, M. D.

Electric Magnetic and Clairvoyant Physician.

1012 Cherry st., Philadelphia, Pa.—Mondays, Tuesdays and Wednesdays.

404 Dean st., Brooklyn, N.Y.—Thursdays, Fridays and Saturdays.

Examinations made by lock of hair. Send for circular containing testimonials.

Inner-Life Department.

CIRCLE OF LIGHT.

W. L. Jack, M. D., Medium;

JOHN BROWN SMITH Reporter and Correspondent. Papers are obtained and subscriptions received by him at 812 North Tenth Street, Philadelphia, Pennsylvania.

Philadelphia Circle of Light.

Invocation.

Oh, thou sweet and genial Ray of Sunshine, that dost brighten our every day life, but who dost hide thy face under the clouds that pass to and fro. For a time, these clouds may be dark and fierce, but the bright and effulgent rays of the sun will penetrate through them, and may they ever be permitted to penetrate through us. Thou dost speak to us in more than one way, and the manner of speaking goes to make up a beautiful thought. Oh, bright Ray of Light, forever shine on each one, and let truth, mercy and charity, the pillars of the Temple of Light, support each one. We journey onward to the land that knows no setting sun, and may blessings be showered down on each member of this circle. Oh, how sweet it is to know that there are those on earth who would not have the beautiful violet of affection wither. Oh, how much like mortals are those violets; they are raised within glass-houses, and how delicate they are! Where is there language so sweet as these little violets express?

General Meade.

There is a picture [pointing to a picture on the wall of the room] which, dear friends, contains the crowning feature of the young man's life. [Referring to some of the medium's army documents which are placed there for safe keeping.] I can see through pictures without the necessity of going behind them. I am glad that I can see not only through paintings, but through mortals. Short, indeed, has been my time in the Spirit World. I am glad to see the star-spangled banner here in the vase of truth. [Two small United States flags were upon the table in a vase of evergreen, and autumn leaves.] One of these flags has been placed here for my friend Seward, who has gone before, and the other for myself. I am thankful to be enabled to come back through one who served his country in the hour of peril. If the family leave the house, they do it for the better, and so it is with us, and I come back to inform you of my removal. Those who have passed on but a few weeks before, have prepared the way for me to come; one of these is Seward. I am happy to tell you that I have met my noble friend who went only a few weeks before me. I am to be with those who fought in the opposite cause. We are all now fighting in the same cause, and the red and white stripes shall no longer be surrounded with blood and darkness, but truth will encircle them.

I have come back to give truth, as well as to command, and what I give is truth. I still watch and guard over my country. I am with the noble Lee, the generous Seward, the kind hearted Lincoln, and not forgetting James Buchanan who still watches over his country. I want to work and do with all my might, to enable such as you to walk in the paths of light. I have done, fellow-countrymen, all I could for you here, and I will do all I can for you where I am now. I now exist—this is life!

Thomas Sully.

I am an old man, but still I'd like to come here. I used to paint, and my name is Thomas Sully. I was unfortunate on earth, but I am fortunate in this life. I come in the steps of the gallant General Meade. I come here to paint in colors which will not fade, the picture of truth, and will frame it in light, suspended with chords of love, framed in the walls of truth. How magnificent to behold the great artist produce a soul here. I would like to say more, but must go now.

Stephen A. Douglas.

I am with all the noble heroes and true souls who have come here to seek communications with this little circle—so mighty in truth, but so intimately connected with that circle above—I come not to give multiplicity of words, but to take an interest in this circle. Although silent to many mortals; I still live with those noble Senators, those hosts of beautiful and grand soldiers who have died for their country, but who now live for their country. I have met here soldiers from the states, both north and south. We have our little congress up here. I am glad to find that progress is more rapid now than ever before. My name is Stephen A. Douglas.

Senator McDougal.

I was a Senator from California, not far from Colorado. [To a gentleman from Colorado, present.] A vein of California courses through Colorado. I am a man! I am that kind of a man who wishes to contribute to the world at large my portion of truth, in a temperate manner as I have never done before. Good morning!

Jacob Tindle.

Thank God I did my duty, and it was not my fault. I passed away with a good conscience. I am sorry that even censure should be attached to that poor operator. I passed away quickly; I love to go quickly when I go. Oh, my poor wife! I am happy and content and want her to mourn no more for me. My name is Jacob Tindle. I was killed by a Railroad accident in New Jersey.

Thomas W. Barry.

I lost my leg in the army, but I did not lose my tongue. It might have been better for me if I had lost it. What place is this? "It is Philadelphia." Oh! it was good to the soldiers. A bullet went through my leg, and they laid down in the tent one night to go to sleep and awoke up here. I come to let you know that soldiers can come back as well as Colonels and Generals. There is a Grand Army of the Republic up here. I was born in Alabama and served in the regular army. I am a regular still. I must go now.

Kitty Fitzgerald.

And who are you, indeed? I come here as Kitty Fitzgerald, but can't tell how I got here. There is a cross, but it is not a Catholic one. [Referring to a cross standing upon the table] I was a Roman Catholic but am not one anymore, more truth. The best of all is the fact that I do not have to go to market, and then have the "Misses" ask "what is the price of this bit of pork?" and "this bit of something else." I lived in New York. I lived in a big building, ever so many stories high where I had to carry up the water, truth.

Violet C. Gray.

I guess if that little baby which is crying was with us, it would not cry in that way. [A child in a neighboring house was crying aloud.] My name is Violet C. Gray. God does not whip little children like some mammas. God likes me to love and glorify him forever. That is what I was taught. My mamma tried to make me good, and she has gone over the big water. Here comes my nurse, old Mary. It run all

over me and burned me so badly. Don't say good-by—there is no good-by here.

Itinerant Items. No. 7.

BY D. P. KAYNER, M. D.

On leaving New York I met with an incident worth mentioning. While on the way up the Mohawk river, a ministerial looking individual came on the cars at Amsterdam, and after sitting a few moments eyeing the box in which I carry the SPIRIT PAINTINGS made by Bro. Streight, he inquired "what do you carry in that box?" I answered, "they are Symbolic Oil Paintings I use to illustrate our lectures with."

"What subject are you lecturing upon?" "Spiritualism."

Immediately his face assumed an appearance akin to that which it would if he had been suddenly seized with the toothache or neuralgia accompanied with a shrug of the shoulders and an audible Oh!

Finding him so suddenly attacked with the malady, I at once commenced my treatment of his case by inquiring, "if there were many Spiritualists in that section?"

He answered, "No, I don't know of any here now. There was some excitement here on this subject a few years ago, but it has all died out—it's dead—entirely dead now."

"Well," said I, "it is the most singular thing in the world to die—it won't stay dead—it is sure to have a speedy resurrection."

"You believe in the resurrection then?"

"Yes; for Spiritualism I do. When the seed has once been sown it is sure to ripen a golden harvest of thought and sooner or later will operate to elevate the people above the clouds of ignorance and free them from the trammels of bigotry and thought fetters of superstition, relieving them from false faiths in blinding creeds and stupid dogmas. Sir! SPIRITUALISM NEVER DIES."

"If it never dies it incites licentiousness and leads to insanity and crime."

"Sir," I replied, "you should be the last man to talk to me in that manner when the history of your priesthood is so full of all manner of uncleanness and evil; when Auburn State Prison bears the record of thirty-four ministers of the gospel you profess to preach, who have been serving out terms in that prison, and not one accredited Spiritualist on their list; when the records of the Insane Hospitals show only one per cent. of their inmates for the last twenty years to be Spiritualists, while sixteen and two-thirds per cent. of them are insane from the horrible teachings and excitement of your so-called religion. And as a class, Sir, there are not as many licentious individuals to be found among an equal number of any class of people in any of the avocations of life, that are considered honorable, as among the ministers of the Gospel."

"I know them all," said he, "and they are all Spiritualists."

"Your argument, Sir, is both inconsistent and false. A moment ago Spiritualism was dead, and now you have it infecting the mass of the clergy, for, Sir, the number of those guilty of the most heinous crimes is legion and if they are all Spiritualists the mass is deeply pervaded. But sir, it is false and you know it. It is the legitimate result of taking Abraham, David and Solomon for your teachers and the God of the Bible as represented in the thirty-first chapter of Numbers."

Again he repeated—"I know them all and they are all Spiritualists."

"I can show you a list of 360 ministers who within a very few months have been guilty of the most nefarious crimes—do you know them all?"

"Yes, and they are all Spiritualists."

"Well, Sir, your personal acquaintance with this vast number of criminals, shows the company you keep and it is fair to presume that the number not known to us is larger than the number known. But, Sir, as I have a picture that shows your God and your Heaven and the results of your religion, I propose to let you see the painting;" and accordingly took out the dark painting for his inspection and faithfully explained the symbols. After showing him the rift in the clouds through which the Spirits in Light were coming down the shining way to bring light and assistance to the victims of priestcraft and bigotry, I then showed him "Scenes in Spirit Life," pointing out whence the Light came, and told him the difference between Orthodoxy and Spiritualism was even greater than shown in the pictures; for there was no paint black enough to paint the dark damnation which had followed in the wake of priestcraft in the name of religion.

The train had now reached Fort Plain, and our ministerial friend had occasion to leave at that point. I presume to call on some of his numerous acquaintances.

BUFFALO, N. Y.

This city is growing steadily, but lacks the enterprise and resources of Chicago, which, as the great Commercial entrepot of the West, must always outrival all places along the great thoroughfares between it, the central, and the Eastern Metropolis.

I lectured here Sunday, Nov. 24th, and must give Buffalo the credit of furnishing on Sunday morning the slimmest audience I have spoken to on my whole route. In the evening, however, I had every seat in the Hall filled and the standing room occupied. There are some excellent Spiritualists in Buffalo, but there are others who are so overshadowed by the towering steeples of popular theology and so much influenced by a desire to be on the popular side, that they dare not openly show themselves in a Spiritual meeting in the daytime, and have not the back-bone to stand for the Truth and help to make it popular.

I here saw, at Mr. Marvin's, one of Anderson's best productions, a full length, life size portrait of Antone. As a pencil drawing it is without an equal. I was told it could be procured together with a \$300 frame and glass, for \$1,000.

Nov. 30th, and Dec. 1st I shall lecture in Alliance, Ohio, and thence home to St. Charles to be on hand at the meeting of the Northern Illinois Conference of Spiritualists, at Belvidere the 13th, 14th, and 15th of Dec., and shall remain at home, and in the vicinity for the next two months to attend to patients there, and through the mail. My entire trip has been a complete success thus far from beginning to end.

Truth and resolute backed by the angels will always tell.

J. L. Potters Report.

S. S. JONES.—My report for November is as follows: Places visited, Northfield, Fairbault, Morristown, Okaman and Medford. I have given twelve lectures; received in yearly dues and collections, \$30.00; expenses \$1.60. I have got well into the work again, and hope to make more headway this year than I did last. I find a good kind feeling existing toward the Association and its success at every place I visit. We must nerve ourselves to meet the foe—they are clandestine in their movements—will surprise us, if possible. Let each Spiritualist do his or her part, and we need fear no

evil from our common enemy, the church. Let us of our means raise the Banner of Light from its fiery abode to wave again beside the JOURNAL over the heads of a liberty-loving people, politically as well as religiously, and more than all, *spiritually*. Let us work while health and strength may last, doing all in our power to build up a common cause.

The above is respectfully submitted to the Spiritualists of Minnesota. Address Northfield, Minnesota.

J. L. POTTER.

Medford, December 1st, 1872.

The Progress of a Lifetime.

BY O. H. P. KINNEY.

The progress of the moral and religious world is not always apparent during the transitional period, but by comparing periods and epochs the advancement may be quite accurately measured. The growth of a tree is so gradual and uniform, that we see it not from day to day; but the application of the pole and line once in four or five years, gives a very clear idea of what the day-by-day little have accomplished. It requires but a brief life time to get a parallax from which to estimate the distance traveled in the onward and upward march of humanity. Could we place fifty years ago side by side with to-day, the contrast would be marked, and very suggestive of what a half century of mental conflict has wrought. Although neither my memory nor life marches back to the day of Mesmer, yet the history of that period may be fairly taken as the starting mark of what I am about to say.

Mesmer claimed that under proper conditions, and by certain manipulations, one mind could obtain such control over another as, for the time being, to supplant it, and work the machinery with which it is connected, or rather of which it is a part. So confident was he of the genuineness of his discovery, that he invited criticism and investigation; and a committee, of which Dr. Franklin was a member, investigated, and reported adversely to his claims.

Mesmer did not realize that the presence of the learned and positive minds which constituted that committee, was the most serious hindrance to the manifestations of the very law he designed to exhibit. This learned "bull against the comet," for such the report only was, compelled Mesmerism to take a back seat for a time; but the law existed notwithstanding, and other investigators soon demonstrated the fact. But the world very reluctantly moved toward the new discovery, and but very few came up and squarely toed the mark.

Next, clairvoyance put in a claim for recognition, and after years of struggle against the superstitious stupidity and downright obstinacy of learned churchmen, it placed its foot firmly upon the rock of undeniable fact. Again the minds, untrammelled by creeds, and unworried by the dogmatism of priests, moved forward to the advanced mark; but they succeeded in dragging the doggedly obstinate only up to the point of Mesmer's discovery. This required great effort on the one hand, and great sacrifice of learned nonsense on the other. But a theory was demanded by which to explain the facts of clairvoyance without embracing clairvoyance itself, and the mesmeric idea of one mind impressing itself upon another became a necessity in the case, and so all independent sight seeing was resolved into the psychological impressions which one mind makes on another.

While these really important subjects were undergoing searching and critical investigation, Spiritualism rushed upon the rostrum unbidden, and declared for another step forward. She pleaded her own cause, demonstrated her own truths and spread abroad her own light. Those whose eyes were open that they might see, whose ears were unstopped that they might hear, and whose consciousness they did not dare to utterly disregard, said, "Welcome new and glorious truth."

Oh, what a shaking, there was among the creeds and dogmas! What a trembling among the priests and priest-ridden of the world! "What can be done," said they, "to meet this terrible and audacious heresy? The facts we cannot gainsay—we can not hide them or suppress them. But one course remains, and that is to step boldly upon the platform of clairvoyance, and translate and interpret all by that." And so they moved forward another notch, and to-day the most ardent backers of Mesmerism and clairvoyance are those who so recently denounced them that they might teach truth dogmatically, and dispense theology authoritatively. I doubt the churches ever coming up to this scratch of truth as they have, had they known to what disastrous results it was leading. The fact of seeing things to the ordinary senses invisible, was but the stepping-stone to seeing just what the churches did not wish to have seen or understood. Little dreamed the Priests that psychology, or the science of the soul, was to topple down their edifices by drifting out the sands upon which they had been built. And now we find some of the astute and unscrupulous theologians going back, striking hard but ineffectual blows upon the original rock of Mesmerism, hoping thereby to arrest the work of undermining their almost supreme authority in the land. When they found their pet theory of clairvoyance revealing things not of this world, identifying and describing the spirits of departed friends, conversing with, and reporting messages from them, they discovered they were flanked by their own concessions, and beset on all sides by their own confessions. They saw but one way out, and hence his Satanic Majesty was called in as a forlorn hope, and to-day he is playing a conspicuous part in the battle of the Priesthood against the Truth.

But this Devil ruse only betrays the weakness of the cause he is called upon to defend. That gentleman has long been at a discount among nearly all classes, and has absolutely "played out" with the very persons they desire to again restore to their fold. The spirits laugh at all these intimidating strategies, for they go straightway to the churches, snatch the priests from their pulpits, make them mediums through which to preach their own gospel, strike the shackles from the souls and consciences of their church members, and open their eyes to the great light that is abroad in the world.

It is no use to resist. Already the churches are talking of the spiritual spheres, spirit communion, spiritual aid, and spirit presence. They are compelled to soften their hell torments to tolerable warmth, graduating the scale of heat to the moral turpitude of the soul. They use the angels' nomenclature and phraseology, and make up their most beautiful and acceptable discourses by liberal quotations from angel literature. In some cases an action could be made to lie for plagiarism. Of course the angels do not object, for it is one of the evidences of the deep hold their gospel is having upon the hearts and souls of men—the sure march upward of all humanity toward the higher and purer light.

Waverly, N. Y., Nov. 25th, 1872.

NECKTIES, CANES, GLOVES, etc., in great profusion at L. W. Cass' establishment, 128 and 130 So. Clark street.

Voices from the People.

The Banner of Light is kept for sale at the office of this paper.

REMEMBER that this paper is sent one year to new subscribers at half price—\$1.50, provided the subscriptions are made before the first day of January next.

MILFORD MILLS, PA.—M. Larkin writes.—After the Chicago fire I sent my check for \$15.00 as a free gift, to be divided equally between yourself and two others. Out of your share (\$5.00), \$2.00 was applied to the Widows' and Orphans' Fund, the other \$3.00 for sending me the JOURNAL one year, for which act of kindness I tender my warmest thanks.

In return, dear brother, we thank you for the favors. Your donation first helped us to ready funds. Secondly, it furnished the JOURNAL to some poor widow or orphan, and now the memory of the deed makes us both happy! Thus, you see, good grows out of even so great a calamity as that of burning up our Publishing House, root and branch—sleek and clean!—[ED. JOURNAL.]

DODGEVILLE, WIS.—Mrs. L. H. Perkins writes.—I am engaged for a course of lectures here. I have secured the Presbyterian Church and am having large audiences every night. The Methodists have commenced a protracted meeting here to save souls, praying largely for the Trustees to close the door against me in the Presbyterian Church. At Mineral Point I gave seven lectures to full houses, and the Methodist minister gave notice he would expose Spiritualism.

ATHENS, O.—C. Barnes writes.—The people are asking, What has become of Chauncey Barnes? I am still feeding the hungry souls with the bread of eternal truth and knowledge of immortality. I have taken an inland route, where there have been none of our spiritual teachers—in the southern part of Ohio, about twenty miles from the river and eighteen from the C. C. & Baltimore railroad. Here I find many very warm souls reaching forth after light.

OGDEN CITY, UTAH TER.—Wm Stoker writes. Your JOURNAL is very highly appreciated, and always a welcome visitor to my fireside. I have been a Mormon, but thanks to the assistance of your valuable paper, I have outgrown the priest-ridden institution. I endeavor to spread the principles of progress by placing the JOURNAL in the hands of my friends. Many would like to subscribe, but owing to poor circumstances, they are prevented. Dr. Stevens is occupying our platform in the interest of liberal and progressive principles, and is doing good service in demolishing the musty dogmas of priest-craft. We hope to retain his ministrations during the approaching winter.

SPRINGFIELD, ILL.—Mrs. N. R. Dana writes. I read your article headed, "Is it so; is She a Humbug?" I answer cheerfully and emphatically, "No!" Two years ago last August, I was brought to this house to die, as no one had any hopes of my recovery. My physician had pronounced the disease abdominal cancer, and had given me every kind of medicine, and said I could never leave my room until I was carried out. Suffice it to say, I have been raised from a bed of anguish, and am enjoying comfortable health through the help of angels directing Mrs. Jenkins. My father, mother, brothers and sisters, brother's wife, have talked with me and sung to me and played on the organ. To write all I have witnessed, would fill a good sized volume. The little medium is no humbug!

ORA, ILL.—Jas. Hart writes.—Inclosed find \$6.00, which you will please apply to the two new subscribers and the balance to my credit. If you send me a specimen copy of your LITTLE BOUQUET, I will try to get you subscribers, as I have for your JOURNAL. This is the method I take of letting you know how much I appreciate the JOURNAL, and if your other paper does as much good among the juveniles as your JOURNAL has among my acquaintances, happiness will result therefrom.

Thanks, brother. So soon as we get out the first number of the LITTLE BOUQUET, you shall have a specimen copy. We hope thousands will send for the gem of beauty, which we will get out so soon as the present financial pressure subsides. In the meantime, we shall get a good ready. But as there is so much complaint of scarcity of money throughout the country, we prefer to defer issuing the work for a short time. But we do hope to hear from all who have words for the children and youth that they would like to have published, and also from such as would like specimen copies. Subscription price \$1.50 a year. Please forward your subscriptions as rapidly as possible. Address "LITTLE BOUQUET," or S. S. Jones, Proprietor.

BRENHAM, TEX.—Mrs. Margaret Bush writes. The JOURNAL is, to my husband and self, a weekly messenger of comfort that we would henceforth feel lost without. I never pick up even an old number that I do not find some column or item containing something new—something overlooked, imparting knowledge, wisdom, or a message of love and truth for the thirsty soul. Our beautiful philosophy is making more rapid progress in our State than any year previous. People are more outspoken. The ministers of the Presbyterian and Episcopal churches here have thundered their legalized anathemas from their respective pulpits against Spiritualism. One said it was "the work of the Devil, and was getting to be a power in the land, and if there was not a check put to it soon, we will be driven to the plow." The other "Divine," who has changed his religion, or rather his church several times, says, "Spiritual manifestations are huge frauds—all humbugs," and again says—like the other brother, "It is the work of the Devil."

FENNVILLE, MICH.—Mrs. H. Fuller writes.—I believe we have a new phase of mediumship among us. A friend of mine while traveling in Southern Illinois met with a gentleman with whom he had some business. During their conversation spirit photography was brought up. My friend not having seen anything of the kind, was invited by the gentleman to call at his house to see one he had in his possession. My friend took the picture in his hand and found just above the forehead of age which he recognized as his daughter's that was all (but, as the (my friend) held the picture in his hand, others began to develop. He first saw the outlines of an old lady—it continued to develop until it was recognized by the gentleman as his mother; then another little four-year old known as his child. To the surprise of all, they still continued to come until the state was just as full as it could be of faces. The astonishment of all present was very great.

BRIDGEPORT, CAL.—J. F. Wilson writes.—Excuse an old dilapidated miner for intruding on your time, which I am glad to see, is precious. I thought the manna ceased to fall when the Jews crossed the desert, but thanks to our God, he not only rains manna, but whole loaves. I was down to San Francisco and made the acquaintance with Herman Snow—he rolled me up a lot of copies of the RELIGIO-PHILOSOPHICAL JOURNAL, which I took back to the desert with me. I have read them, and am having all the miners around me read them, and I think you would be divined (by hear the remarks. Some say, "Oh, a new religion to make money like the rest." Some believe—want to investigate. I sent you \$5 in gold by mail a few weeks ago. I hope you have received it, as I want to send more. I am going to send you one hundred subscriptions, and will not stop till I do it. I may not write myself. I am no scholar, but I will work with the boys till you get the money. This is the first doctrine that suited me. Go on, it must prosper. We are fifteen miles from a post-office and over a hundred to any town; so you see if coin fails to reach you, we are badly situated, but if mine has gone right others will follow suit. In the meantime, I have the promise of three subscribers, and I think it safe for me to send their names. Send them the paper three months.

Brother, your \$5.00 came duly to hand. You have our thanks for four efforts in behalf of the JOURNAL.

The Little Bouquet.

The above entitled work will be a monthly magazine, (usual magazine size, 32 pages of reading matter) with an illuminated cover of uncommon beauty. The whole work will be richly embellished with illustrative cuts, and replete with well written articles based upon the philosophy of life, and spiritual facts adapted to the taste, capacity, mental and moral culture of the children and youth of the present age, both in an out of the sphere of Progressive Lyceums.

This rare work, first of its kind ever brought before the public, will be put before the Spiritualists of the world at its actual cost—\$1 50 a year.

The proprietor of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE is impelled to look to other means for sustaining his House than profits from this work. The object is to place the magazine in the hands of the children of all Spiritualists at least, in a form so attractive as to banish the prejudice that so generally prevails among the youth, against the truth of spirit communion.

The well-known ability of the proprietor of this house to execute whatever his angelic friends impose upon him, is a guarantee that THE LITTLE BOUQUET will be a permanent institution of the country and a credit to Spiritualism.

A general invitation is given to friends of the enterprise everywhere not only to write for its columns, but to secure subscribers for the work.

The work is a fixed fact, and we earnestly appeal to our friends to forward their subscriptions. Address LITTLE BOUQUET, corner of Fifth Avenue and Adams street, Chicago.

Attention Opium Eaters!

Mrs. A. H. Robinson has just been furnished with a sure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in spirit-life, who have heretofore given her the necessary antidote for curing the appetite for tobacco, and the proper ingredients for restoring hair to all bald heads, no matter of how long standing.

Mrs Robinson will furnish the remedy, and send it by mail or express to all who may apply for the same within the next sixty days, on the receipt of five dollars (the simple cost of the ingredients), and guarantee a most perfect cure or refund the money, if directions accompanying each package are strictly followed.

The remedy is harmless, and not unpalatable.

She makes this generous offer for the double purpose of introducing the remedy, and for bringing the cure within the reach of the poorest people who use the pernicious drug. The expense of a perfect remedy will not exceed the cost of the drug for continuing the deleterious habit one month!

Address Mrs. A. H. Robinson, Adams St., and Fifth Avenue, Chicago, Ill.

We have so much confidence in the ability of the Board of Chemists and Doctors who control Mrs. Robinson's mediumship, that we unhesitatingly guarantee a faithful execution of the above proposition.—[Ed. JOURNAL.]

Sewing Machine Needles by Mail.

On receipt of seventy cents we will send by mail, and prepaid postage, one dozen of the Howe Machine Needles (very best). These needles are used by various other kinds of machines. In writing state the numbers wanted. Those most commonly used, are No. 0 and No. 1. Such we have.

Address Religio-Philosophical Publishing House, Corner Fifth Avenue and Adams street, Chicago.

TESTIMONIALS.

Mrs. A. H. Robinson's Tobacco Antidote.

One box of Mrs. A. H. Robinson's Tobacco Antidote cured me from the use of tobacco, and I heartily recommend it to any and all who desire to be cured. Thank God I am now free after using the weed over thirty years.

LORENZO MEEKER.

Oswego, N. Y., Oct. 2, 1871.

I hereby certify that I have used tobacco over twenty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has effectually destroyed my appetite or desire for tobacco.

DAVID O'HARRA.

Oswego, N. Y., Sept. 15th, 1871.

I have used tobacco between fourteen and fifteen years. About two months since, I procured a box of Mrs. A. H. Robinson's Tobacco Antidote. It has cured me, and I feel perfectly free from its use. Have no desire for it.

F. H. SPARKS.

Oswego, N. Y., Sept. 25th, 1871.

I have used tobacco, both chewing and smoking, about twelve years. One box of Mrs. A. H. Robinson's Tobacco Antidote has cured me and left me free, with no desire or hankering for it.

GEORGE A. BARKER.

Oswego, N. Y., Oct. 2, 1871.

Mr. R. T. Wyman, of Waukau, informs me that he has used one box of Mrs. A. H. Robinson's Tobacco Antidote. Inclosed find two dollars. Please send me a box.

D. H. FORBES.

Oshkosh, Wis., Sept. 19, 1871.

For sale at this office. \$2.00 per box. Sent free of postage by mail. Address Religio-Philosophical Publishing House, 150 Fourth Avenue, Chicago.

Agents wanted.

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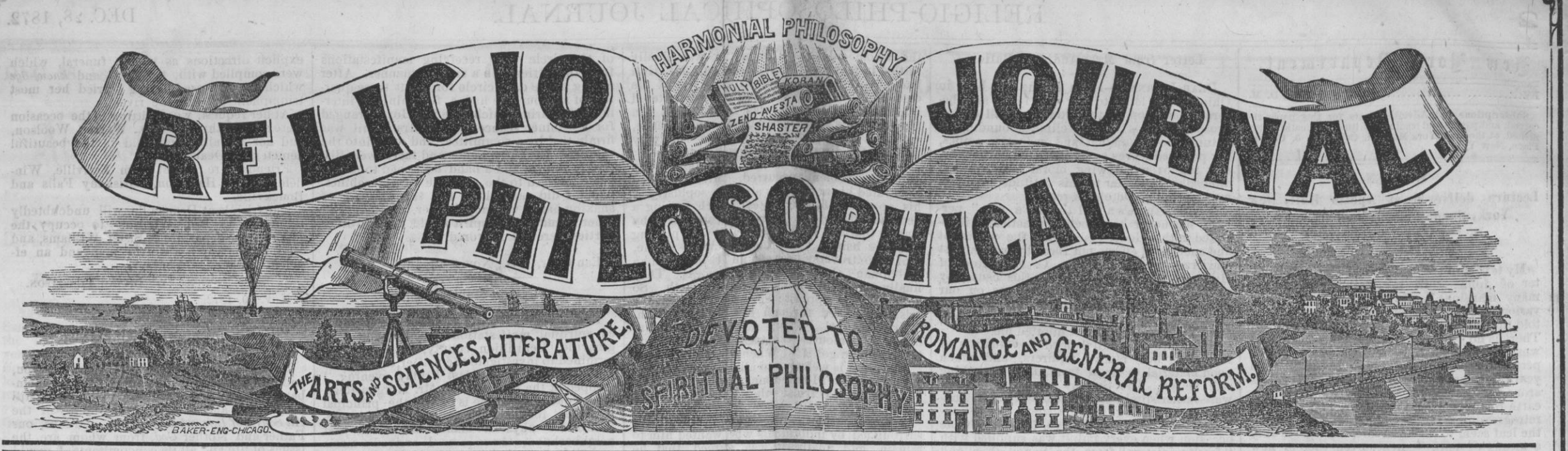
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Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XIII.

S. S. JONES, EDITOR,
PUBLISHER AND PROPRIETOR.

CHICAGO, DECEMBER 28, 1872.

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Original Poetry.

"PROFIT BY AFFLICTION."

BY SARAH E. HOWE.

A thrill, a tremor of sweet wild pain,
Unlocks a breast of stone!
A murmuring song stirs a chord again,
Which long gave an echoless moan—
A stretch of something as bright as gold,
Lights the edge of life's blackened cloud,
Green leaves and white blooms smile through
The cold,
Long hushed Hope again sings aloud,
The joy and the promise of other days,
Sweeter, purer than even then,
Turns a life-line into love's peaceful ways,
Lighting God's world again.
We bow our heads to the rain and wind,
Like flowers look up when the storm is past,
And gratefully gather our blessings in,
Thanking God, the calm hath come at last.
Chicago, Ill., 1872.

LONG AGO.

BY HUDSON TUTTLE.

Long ago, long ago, a Spirit was singing
By the shimmering hearth of our parlor fire,
Her voice like silver-tongued bells sweetly ring-
ing,—
As purest affection could only inspire.
Long ago! Do I dream? Do I dream of a pleas-
ure
Never tasted by mortal, nor known on this
shore—
A dream which for sweetness can have n'er a
measure,
A draught from a goblet quite brimming o'er?
And of that dream only memory tarries,
And I wake from its silence to bitterest pain!
For though it is sweet, it cruelly harries—
The light of our hearth has gone out in the rain.
Long ago! long ago! Ah! Spirit then with us—
If I dream not happy, but terrible dreams—
Come over the waves of the Stygian River,
If only to give us the faintest of gleams!
Long ago, your fingers like light-beams were
flying,
Over the strings of your silent guitar!
O touch it again, if you can, by complying,
Awaken the faintest vibration afire!
Long ago! hearts were made to break and to bear
it—
To feel the keen anguish of sorrow and pain!
To know what is fate, and recklessly dare it—
To be chilled by its sleet, its storm, winds and
rain.
Long ago, long ago will come back to us never!
Never more can we drink of fountains passed by!
Long ago, long ago! eager years shall not sever;
The lost of that time awaits in the sky!

A REPENTANT SPIRITUALIST.

Samuel Watson, Author of "The Clock Struck One"—Incidents from his Work—Interesting Letter from Judge Edmonds.

The Rev. Samuel Watson, of Tennessee, a Methodist minister, has got into trouble through writing and publishing a "heretical" book under the attractive title of "The Clock Struck One." The Memphis Conference of the Methodist Church, having examined the work, find it to be a defense of Spiritualism. The reverend author has been compelled to apologize for his literary effort and to agree to withdraw it from circulation as far as possible. It contains numerous letters from citizens of Tennessee, long since dead, and is no doubt amusing reading. The action of the Conference will make every person anxious to purchase a copy, and hence it may after all be fortunate for the author that he has been hauled over the coals. It is a curious fact that the world is never so anxious to read a book as when it has been pronounced unfit for perusal. —New York Herald.

JUDGE EDMOND'S LETTER.

EDITOR JOURNAL, DEAR SIR:—In the Herald of to-day I found the above article which I enclose, and as I was somewhat acquainted with the appearance of the Book, I thought it would be well for me to mention the matter, especially as it comes from your section of the country and may interest believers there.
Sometime last May, just before I left town for my usual summer residence, I was waited upon by a gentleman, who introduced himself to me as Mr. Samuel Watson, a Methodist clergyman from Memphis, Tennessee. I was very much pleased with the acquaintance. He was some 50 years old, a gentleman in every respect, and a man of culture and education.
He told me that he had been settled over 30 years in the vicinity of Memphis, as a preacher of that sect, or as editor of its newspaper, and was now in New York, preparing to publish a work giving his experience in Spiritualism, which he had been some 16 or 18 years investigating.
His investigations had been conducted in company with some of the first men of the vicinity, among whom was Bishop Otey of the Episcopal Diocese of that State. I had been acquainted with that Bishop in his life time—he having once had a seance at my house, when he was attending the Episcopal Convention in this city.
Dr. Watson had been quite outspoken in his

views of the subject during all this time, without having been dealt with or having been censured by his church authority.

He had, however, at length come to the conclusion that he ought to do something more to spread abroad among men the truths which had been revealed to him, and he had come to New York to publish an account of his experience. This he was going to do at his own expense, which he was able to do, as he had been giving his services to his church for many years gratuitously.

He wished while here to have access to some of our mediums. I advised him to select some particular medium and not wander around among different ones, as thus his spirit friends would find it more easy to commune with him and not be embarrassed by the miscellaneous influences which he would otherwise encounter. He followed that advice and has recorded those interviews in the XIV chapter of his book.

After he left on his return home, I received a copy of the work from his publisher. It is a volume of about 230 pages and is called "The Clock Struck One, and Christian Spiritualism."

The first five chapters of it, are in a measure introductory to his own experience, and give instances of spirit communion irrespective of himself, from the Bible and the early Christian Fathers, down through the founders of the Methodist denomination, to Barnes, Beecher, Longfellow, Channing, etc., of more modern times.

The next eight chapters, filling about one hundred pages, contains his experiences and his views of what he witnessed. They are well worth reading. There is an evident directness and sincerity of purpose displayed which is very attractive, and a fearlessness in the highest degree becoming the magnitude of the truths discussed.

He hoped—though he hardly expected—to escape the censure of his church for what he was doing; still after long reflection and experience, he had made up his mind to give to the world what had been revealed to him and take the consequences. The incidents which had mainly moved him to this conclusion, are told in his Introduction which fills about 30 pages, and which he concludes in the following language:—

"I have embodied what I believed to be the truth, which will ultimately prevail over error and prejudice. I can have no private or selfish purpose to subvert in thus subjecting myself to the ridicule of many with whom I have been so intimately associated.

"I have passed that period in life when ambition would prompt me to that kind of notoriety which would lead me to think of me as Dr. Bond has expressed himself.

"Having been cradled in the Methodist church and devoted over thirty-five years to the active work of the ministry, I have found much to strengthen my belief in her doctrines, as I understand them from the Bible and her standard authorities.

"Having been refused a hearing through her organs, I have been driven to the present plan of vindicating myself before an enlightened public. My self-respect as well as a sincere conviction of duty impels me to this course. I cannot avoid it and satisfy my conscience as an honest man.

"I claim nothing for myself that I do not concede to all others—the right to think, speak and write independently, if not through one, some other channel than a Methodist Christian Advocate.

"The time is coming when truth will triumph and all error be banished from our mental and moral vision. I trust I have not been prompted by any motive that will not bear the scrutiny of the Omniscient God."

Such is the spirit in which has been put forth this book, which the newspapers tell us is condemned by the Methodist church as "heretical."

Whatever orthodox Religionists may think of it, its tone and temper, its reasonings and its facts alike commend it to the attention of the candid mind, and that part of it related in the Introduction which gives the name to the Book, details a series of manifestations as interesting as any in our annals.

Yours truly, J. W. EDMONDS.
New York, Dec. 1st, 1872.

TESTIMONY OF METHODISTS.

(Extracts from "The Clock Struck One.")

Mr. Wesley had unquestionable evidence of mysterious agencies, and spirit manifestations. He was personally blessed with some gifts, promised to believers. All through his evangelizing career he noted and recorded cases of spirit power, and promotion. In his journals and the "Armenian Magazine," some of the clearest cases on record will be found. In his journal—to mention only one: A lady was awakened at night by what purported to be her brother, who told her he had died that night on board a certain ship at sea, in such a latitude and longitude. A record was made that night of it, and, months after, the facts were ascertained to be as the apparition stated.

Again, he says: "Suppose my spirit was out of the body, could not an angel see my thoughts, even without my uttering any words? (if words are used in the world of spirits.) And can not that ministering spirit see them just as well now I am in the body? It seems, therefore, to be an unquestionable truth (although perhaps commonly observed) that angels know not only the words and actions, but also the thoughts of those to whom they minister. And indeed, without this knowledge they would be very illy qualified to perform the various parts of their ministry. And if our eyes were opened, we should see 'They are more that are for

us than they that are against us.' We should see

A ministering host of invisible friends.
"In all ages he [God] used the ministry both of men and angels."

This is what the founder of Methodism says upon this subject, yet many of his sons, professing to be wise above what is written, will sneer at any demonstration of this doctrine, and talk of "morbid brain" and "superstitious turn of mind." Oh, shame, where is thy blush!

Hear what one of the best women that ever lived says of him and the subject: "It appears to me no way contrary to reason to believe that the happy departed spirits see and know all they would wish, and are divinely permitted to know. In this, Mr. Wesley (the founder of Methodism) is of the same mind,—and that they are concerned for the dear fellow-pilgrims whom they have left behind. I can not but believe they are. Nor doth it seem contrary to suppose a spirit in glory can turn his eye with as much ease, and look on any object below, as a mother can look through a window, and see the actions of her children in the court underneath it. If bodies have a language by which they can convey their thoughts to each other, though sometimes at a distance, have spirits no language, think you, by which they can converse with our spirits, and, by impressions on the mind, speak to us as easily as before they did by tongue? And what can interrupt either the presence, communication, or sight of a spirit?

"We're within walls no more its passage bar
Than unopposing space of liquid air."

"Though it is allowed we may have communion with angels, various are the objections raised against the belief of our communion with that other part of the heavenly family,—the disembodied spirits of the just. If there is joy throughout all the realms above, yea, 'more joy over one sinner that repenteth than over the ninety and nine, that went not astray,' how evident it is to an impartial eye that the state, both of one and the other, must be known there, together with the progress of each individual. Have not spirits faculties suited to spirits, by which we may suppose they can as easily discern our souls as we could discern their bodies when they were in the same state as ourselves? If he maketh his angels spirits, and his ministers a flame of fire, can not a spirit be with me in a moment, as easily as a stroke from an electrical machine can convey the fire, for many miles, in one moment, through thousands of bodies, if properly linked together?"—Mrs. Mary Fletcher.

Dr. Adam Clarke I have already quoted. (See his commentary, page 299, vol. XI.)

1. "I believe there is a supernatural spiritual world in which human spirits, both good and bad, live in a state of consciousness."

2. "I believe that any of these spirits may, according to the order of God, in the laws of their place of residence, have intercourse with this world, and become visible to mortals."

These are unequivocal expressions of belief. If, as Dr. Clarke affirms with reason, Samuel "actually appeared unto Saul," if the ascended Moses and Elias "talked with Jesus" in the presence of Peter, James and John, if spiritual beings denominated "angels," "men of God," "men," held intercourse with the earth's inhabitants during several thousand years of Scriptural history, why not now? Is God mutable? Have Deific laws changed? Has the door John saw opened in heaven been shut and barred?

The real and living verity of the future life, and spirit world, is a doctrine which can appeal confidently to the Bible, to history, and to science, for its substantial proof, and reasonable confirmation. It is not only taught in the Bible, but proven by the concurrent testimony of every race of mankind, in all ages of the world.

I find the following in the Lynchburg Virginian, recently. The family with whom I reside were familiar with the facts as here stated. The editor says, "We copy an account of an occurrence well remembered by some of our citizens:

"SMITH CRADLE ROCKING.
"This is one of the most remarkable and best authenticated phenomena of its kind on record. It occurred in 1840, in Lynchburg, at the residence of the late William A. Smith, D.D., for many years President of Randolph Macon College. In that year he was pastor of Lynchburg church. An empty cradle in his house was noticed rocking of its own accord. It continued its motion for an hour. The next day it commenced rocking at the same time, kept it up and stopped as on the day before. Thus it continued daily for a month. Many intelligent citizens and ministers witnessed this wonderful affair and made repeated efforts to solve the mystery without success. It was moved to different parts of the room without any change in its behavior. It was removed to other apartments in the dwelling with the same result. It was taken to pieces and each part scrutinized and refitted, yet there was no change in its motion.

"The Methodist clergy selected one of their number to hold the cradle, and prevent, if possible, its movement. The Rev. Dr. Penn, one of the purest men of his time, was chosen for this purpose. While it was rocking he grasped it. It wrenched itself, from his grasp! He seized it more firmly. The timbers cracked and the cradle would have been broken in the struggle to release itself, had he not loosened his hold.

"It was not further hindered in its daily exercise. After thirty or more days it stopped, and never commenced again.

"No explanation of this wonderful affair was ever given or attempted."
I would respectfully ask Dr. Bond, if the physical force used on this occasion, was not sufficient to make a "clock strike one?"

Richard Watson, of England, who was perhaps the most intellectual man the Methodist Church ever had, speaking of the case of Samuel, says: "The account not only shows that the Jews believed in the doctrine of apparitions, but that in fact, such an appearance on this occasion did actually occur; which answers all the objections which were ever raised or can be raised, from the philosophy of the case, against the possibility of the appearance of departed spirits." "I believe in this apparition of the departed Samuel, because the text positively calls the appearance Samuel."

Let us see what Dr. Watson says on this subject in his "Theological Institutes," a standard work embraced in the course of study for ministers of the Methodist Church.

"This is the doctrine of revelation; and if the evidences of that revelation can be disproved, it may be rejected; if not, it must be admitted, whether an argumentative proof can be offered in its favor or not. That it is not unreasonable may be first established.

"That God, who made us, and who is a pure spirit, can not have immediate access to our thoughts, our affections, and our will, it would certainly be much more reasonable to deny than to admit; and if the great and universal Spirit possesses this power, every physical objection, at least, to the doctrine in question is removed, and finite, unembodied spirits may have the same kind of access to the mind of man, though not in so perfect and intimate a degree. Before any natural impossibility can be urged against this intercourse of spirit with spirit, we must know what no philosopher, however deep his researches into the courses of the phenomena of the mind, has ever professed to know—the laws of perception, memory, and association. We can suggest thoughts and reasons to each other and thus mutually influence our wills and affections.

"We employ, for this purpose, the media of signs and words; but to contend that these are the only media through which thought can be conveyed to thought, or that spiritual beings can not produce the same effects immediately, is to found an objection wholly upon our ignorance. All the reason which the case, considered in itself, affords, is certainly in favor of this opinion. We have access to each other's minds; we can suggest thoughts, raise affections, influence the wills of others; and analogy, therefore, favors the conclusion that, though by different and latent means, unembodied spirits have the same access to each other, and to us."

Mr. Watson relates one of the most remarkable instances of persons returning that I ever read outside of the Bible. It was published in the Methodist Magazine when I was a boy, and republished in the Methodist Magazine, at Baltimore, a few years since. There was a man and his wife, by the name of James, both of whom died very suddenly, as was supposed, without a will. There arose serious difficulty among the heirs about the property. James and his wife came back (in the day-time) and informed a lady where the will was in a secret drawer, in a secretary. She informed the circuit preacher (a Mr. Mills), who went and found the will, and reconciled the parties.

It is too long to copy; I merely mention it to show his opinion of such things.

Bishop Simpson said, after he lost his joy, that "it seemed to him as though he were walking on one side of the veil, and his son on the other. It is only a veil. These friends will be the first to greet you—their faces the first to flash upon you, as you pass into the invisible world. This takes away the fear of death. Departed spirits are not far above the earth, in some distant clime, but right upon the confines of this world.

DR. WILBER FISK'S TESTIMONY.

"God," he says, "has use or employment for all the creatures he has made—for every saint on earth, for every angel in heaven. He would that none be idle. He has a mission for every one. Angels and archangels, cherubims and seraphims, patriarchs and prophets, apostles and reformers, and all the holy hosts of heaven, are his ministering spirits, frequently dispatched to minister unto the strangers and sojourners of earth. He sends forth these spirits to guide and guard his contrite children through this wilderness world, to their promised place at his right hand.

"Oh! consoling doctrine! Angels are around us. The spirits of the departed good encamp about our pathway. Who knows how many times the sainted spirit of Paul has been our guardian angel, protecting and defending us? Who can tell how often Marah's humble spirit has surrounded our thorny pathway, strewn it with heavenly flowers, and the golden fruits of the true life, and perfuming the atmosphere we breathe with celestial fragrance?"

"Who knows how frequently the sainted spirits of Benson, and Watson, and Clarke, have hovered over our minds, directing them to the sound doctrines of the Gospel of Truth? and how often has the fervent spirit of Wesley inspired us with zeal, and the spirit of Luther with holy boldness, to contend earnestly for the faith once delivered to the saints? And how often has Bunyan's blessed spirit lingered around our path, to lead us on to God? And who knows, brethren, but it is the inspiring spirit of the flaming Whitefield, or Hall, or Chalmers, that sometimes sets on fire our stammering tongues with heavenly eloquence?"

Did not Bishop McKendree see and recognize those who were around his dying bed, when he said:—

"Bright angels are from glory come—
They are 'round my bed,
They are in my room,
They wait to waft my spirit home."

Hear what one of our living bishops says:

"We labor not only in the sight of mortals; we labor also in the sight of celestial beings. We preach to two congregations at the same moment—one below, the other above us. Methinks they are present with us now. Poised upon celestial pinions, they shed over us the odors of paradise. I seem to hear the rustling of their plumes. The air about us is full of fragrance. Their benevolent countenances beam with delight, and their eyes, sparkling with supernatural intelligence, are watching to catch, before we disperse, another proof of 'the manifold wisdom of God.' To use the impassioned strain of a familiar hymn:

"Angels now are hovering round us,
Unperceived they mix the throng,
Wond'ring at the love that crown'd us,
Glad to join the holy song."

See "Union Pulpit," page 446.

I not only fully endorse the above quotations, but will add that if we had our minds and affections elevated to the plane occupied by those spirits, that we could commune with them, and realize that there was indeed but a veil between those who have passed over, and those who yet tabernacle in their clay tenement. We are too earthly, if not sensual, to comprehend, appreciate, and enjoy 'the communion of saints.' As we arise in our moral status, we will find that we approximate those who have passed the veil; and we believe the time will come when fellowship with the church triumphant, and the church militant, will be realized by all who are in a condition, spiritually, to enjoy such 'conversation in Heaven.'

TESTIMONY OF OTHERS.

Just as I am writing this, I find the following in the South-Western Presbyterian, published New Orleans, March '72. The writer, speaking of a case where the dying persons saw his departed friends around him, says: "Does not this case, with its simple explanation, go far to unravel the mysterious incidents of many a dying experience? Those seraphic smiles playing over the face, like the sheet-lightning that sports upon a summer cloud—those typical gestures, pointing as if to some real presence, which the natural eye is unable to discern—the joyful recognition of beautiful spirits, who seem to beckon the departing soul toward the glory that is beyond: all these things so often occurring and throwing such awe upon the living, as pregnant hints of the eternity that at other times seems so far away—may they not all be only the natural expressions of spiritual desires and affections wrought in the heart by the Holy Spirit in the hour when his work is finished on the human soul? May they not be the simple reflection of the grace that is wrought within the believer, when he is made 'meet for the saints inheritance in light?' And may it not be lawful to conclude that these cases, which seem to us so rare, are but types of all the rest? Such cases are not so 'rare' as many suppose. I was called to visit a physician who was a Presbyterian Elder recently. He bore the same testimony and seemed to be astonished that all who were in the room did not see loved ones as he did. His natural eyes were becoming dim but his spiritual eyes were being opened.

REV. DR. A. BARNES TESTIMONY.

"In this doctrine (the ministry of spirits) there is nothing absurd. It is no more impossible that angels should be employed to aid men than that one man should aid another, certainly not as impossible as that the Son of God should come down not to be ministered unto, but to minister. Angelic ministrations constitute the beauty of the moral arrangements on earth. Is there any impropriety in supposing that they do now what the Bible says they have ever done."

The author of these sentiments made the Scriptures a study and wrote a commentary upon them. I might multiply authorities from this source but enough has been given to answer our purpose.

REV. H. W. BEECHER'S TESTIMONY.

"I confess to you, there is something in my mind of sublimity in the idea that the world is full of spirits, good and evil, who are pursuing their various errands, and that the little that we can see with these bats' eyes of ours, the little that we can decipher with these imperfect senses, is not the whole of the reading of those vast pages of that great volume which God has written. There is in the lore of God more than our philosophy has ever dreamed of.

"On the other hand, I believe that there are angels of light, spirits of the blessed, ministers of God, I believe, not only that they are our natural guardians, and friends, and teachers, and influencers, but, also, that they are natural antagonists of evil spirits. In other words, I believe that the great realm of life goes on without the body very much as it does with the body. And, as here the mother not only is the guardian of her children whom she loves, but foresees that bad associates and evil influences threaten them, and draws them back and shields them from impending danger, so ministering spirits not only minister to us the divinest tendencies, the purest tastes, the noblest thoughts and feelings, but, perceiving our adversaries, caution us against them and assail them and drive them away from us."

"There have been times in which I declare to you heaven was more real than earth; in which my children that were gone spoke more plainly to me than my children that were with [Continued on fifth page.]

New York Department.

BY.....E. D. BABBITT, D. M.
Subscriptions and Advertisements for this paper received, and papers and leading Spiritual publications furnished, at the New York Magnetic Cure, No. 5, Clinton Place, New York.

HEAVEN.

Lecture delivered at Apollo Hall, New York, Sunday Morning, December 8, 1872, by Thomas Gales Forster.

My text is in the 2d verse of the 14th chapter of John: "In my Father's house are many mansions." He that has studied the various phenomena of nature, need not be told that progress is the law of the Universe. There is no such thing in the natural or moral world as absolute retrogression. In the Siberian perfections of Deity forbid it. In the Siberian year it is a seeming truth that the sun revolves around the earth, but the real truth is that the earth revolves around the sun. The supposed retrogression is but seeming. The flower and the leaf seem to fade and die, but this is only a means of improvement; even then a new life is permeating the plant. So Spiritualism teaches that every event of life if actually improved, becomes a real good. Terrible storms and tornadoes have swept over the landscape, carrying destruction; but science has demonstrated that these are steps in the grand progression of nature. Cities and races have passed away, but nobler ones have taken their place; in other words, change and progression are the law of all things. The Orthodox pretend that religious tenets are unchangeable. It is easy to see that the popular beliefs are undergoing material changes. In the churches many are far ahead of their dogmatic creeds. Nothing perhaps has obtained a greater diversity of opinion than the subject of a future world, concerning which the mythology of the ancients has had much to do. The Hebrews and other ancient nations applied the word Heaven to the open space above the earth, and called it the realm where God and the angels dwell. The earth was formerly considered a flat surface, consequently Heaven was not much larger than the earth in their conception. The Jewish Bible says but little about man's condition in the future. One sect of the Jews believed in immortality from the teachings of the Persians. Jesus Christ is said to have brought life and immortality to light, but other nations had taught it for more than a thousand years before Christ. The Jewish Kingdom of Heaven was particularly that of God the Father. The Christian idea in the New Testament said it was to be established in Palestine—Christ was to appear in clouds, and the dead were to be raised. It was then, and is sometimes now taught, that the real man was under the ground. In a neighboring State there is an epitaph which reads as follows:—

"The righteous shall in glory rise,
And wipe the dust from out their eyes."
The earth was to be burned up; the righteous were to await the new Heavens, and the new earth, and the new Jerusalem was to come down; Jesus Christ was to enter and reign forever; Palestine was to become the garden spot of the world, and all tears were to be wiped away. This is the faith taught by the New Testament, and was the opinion of the church for several hundred years. Modern churchmen, however, would resent these ideas.

From the fourth century onward, some of this Materialism disappeared, and in its place came some of the worst features of Oriental Mythologies, such as the sinfulness of matter, transcendentalism, idealism, monasticism, penances, the banishing of pleasures, etc. Athanasius, Jerome, Cyprian, etc., favored these theories. The beautiful Spiritualistic facts of early Christianity were and are now lost sight of by the churches. They give learned but entirely unsatisfactory explanations about Heaven and Hell. The Bible is wholly incapable of enlightening one on this subject and the Orthodox world are in the dark. They look backward instead of forward for light.

In contradistinction to this method, Spiritualism enjoins the exercise of that correct reasoning founded on the inductive method, that method by which Cuvier from a bone, and Agassiz from a scale, can determine the nature of what they consider. Bringing to bear this method we can bring to a demonstration our beliefs, while the false assertions of the Bible on the subject have led to all sorts of speculative theories.

What, then, is the Spirit-world? It is a world, I answer, suited to be the residence of human beings born into this world that they may be prepared for that. Whence consists this suitability? In such things as meet the desires and gratify the demands of human beings. What are these desires at the bottom but the best means to the best ends? Every lawful desire should be gratified here or hereafter. It must be so, or the fact that man exists at all is a terrible irony on his Maker who has formed him with these desires.

What is man? A certain Greek Philosopher (Diogenes) defined him to be an animal with two legs, no wings, no feathers, etc. An English chemist has described a man as "fifty pounds of carbon and six pailsful of water." Theology defines him as a worm fit to be damned. Spiritualism declares him to be destined to immortal progression and glory. Everything in this material world is to build up the spiritual man. Man is immortal in all his parts, and his whole being unites to form the beautiful spiritual being. Death is the mere transference to another condition. Spiritualism claims that if man is immortal at all, he must live as a man, demanding his condition. The Spirit-world is as natural to the spiritual being as this is to the external being. Unless God's law changes and God proves a liar, man must remain the same in essence. Away with your distant Heaven-singing and its monotonous psalm-singing and its unnatural condition of things! upward and onward forever, through all the spheres will the soul rise. Look at the sun as it climbs its glorious pathway in the heavens—so shall man rise to brighter and more exalted conditions. As to whether a Spirit-world will be a Heaven to you, or a Hell, you must determine for yourself. Jesus said, "the kingdom of Heaven is within you." If you cultivate harmony, you will carry Heaven with you, if not, you will have to come back and do your work over. The sum total of Spiritualism is to cultivate harmony; that is, love to God and man. Is there anything in this that is not good and respectable? One would think so, as there are hundreds and thousands of Spiritualists who are not seen at their lecture rooms, especially in the daytime. Many Nicodemuses are still alive and among us. (Applause.)

Heaven becomes more and more beautiful as we become progressed. Study your duty to your fellow-man and through him to God. Spiritualism is the highest of all systems of ethics. Cherish it with reference to your halls, your mediums, your homes, and everywhere, then brighter and more beautiful will be your conceptions of duty, of nature, of your family, of God, of the universe, until you rise to the higher glory where the bright-eyed stars will greet you forever. (Applause.)

Letter from Mrs. Addie L. Ballou.

DEAR JOURNAL:—From among the hills in Ohio my last letter to you went forth, and before I can stop to tell you in detail of the prospects of this Summer clime, abounding in nature's most abundant and seductive smiles, her polished leaves cover laden orange boughs, and the overshadowing moral and spiritual atmosphere peculiar to this latitude, my pen must chronicle October's record.

"Where there's a will there's a way" perhaps, has never been better practically illustrated in that Godly place, than the persistent and successful efforts put forth by our earnest and irrepressible brother, C. B. Moore, of Hillsboro, Ohio, to promote the cause, by securing a month of Sunday lectures on our philosophy in that place, in the fulfillment of which my steps were accordingly directed, and the month of October allotted me.

There are few full-fledged Spiritualists at Hillsboro, but many inquirers, and much good material to grow from, into something still better. The Sunday morning lectures were rather slimly attended, but good attendance each evening, with a most decided increase in numbers—yes, even though, on one occasion when every pulpit was supplied with "fresh ministers" from the Synod then and there convened, we even then had a most liberal patronage "for a' that." The surrounding country was duly represented in the attendance of people from 12 and 18 miles away, and on several occasions 25 miles away from R. R. or other public conveyances. Would that some of our city resident Spiritualists, who can scarce summon the energy or courage to step out of their beautiful houses, into the street cars that will take them within a stone's throw of the lecture room, were one half as hungry for spiritual manna, or as free to contribute to the spread of our glorious Gospel of Truth and "Peace on earth," as these wayfarers on the spiritual highway of life!

On Thursday, the 17th, the Presbyterian Synod of Ohio convened at this place, which continued through the week. After a series of years of discipline of thought and familiar communion of progressive ideas, it is difficult to step into the churches of narrow-gauged Presbyterian theology, and believe in the unqualified honesty of its advocates, with their doctrinal obligations, "original sin," "depravity," and the favoritism of "elections," nor without feeling, "what a pity that so much talent and study (?) should be so wasted, when there is such a demand for its better uses!" Yet there was much anxiety manifested, particularly by one of the members regarding the growing tendency of infidelity, and the modernisms that are impeding the advancement of church interests. Truly, humanity is better than the creeds imposed upon it, else it never would outgrow and spurn them.

Agreeable to an invitation from the friends at Farmer's Station, on the 22d, I rode out facing a driving rain a distance of some 18 miles, and gave them two week evening lectures in their church, tarrying at the friendly home of Henry Baum and family. Notwithstanding the inclement weather and the long distances between neighbors, we had a very goodly number of intelligent listeners, and some excellent music from the choir. The church was built, and is attended mostly by Universalists and Spiritualists, who have regular meetings here, and a feeling of harmony pervades.

At, and near Hillsboro is some fine mediumistic element, which promises much if given to development. One case came to my hearing (though not to my observation) of a lad who is entirely ignorant of the phenomena or philosophy of Spiritualism, yet is gifted with strange powers of healing, and what is most strange, he heals not by the "laying on of hands," but by rubbing the affected members with his toes! Singular as this mode of treatment may seem, it is said to be effective.

Sunday, Oct. 27th, closed my engagement at this beautiful little city of the Hills with a full house and apparently the best of feelings, and on Monday morning, the 28th, I took the early train via Cincinnati for Terra Haute, en route to New Orleans. Many pleasant recollections are gathered into October's basket, of autumnal leaves of experience. May no adverse winds of chill December's pinching and freezing drifts or cutting sleet, bury them under the debris of obscuring forgetfulness.

At Cincinnati, in the interim between train and train, I was blessed with the cheer, and loving hospitality, extended by the dear friends of other days, and still faithful, at the home of the Grahams.

Awaiting to receive me at Terra Haute, were the dear friends and home. Here the work is nobly piloted for the present by our excellent sister and co-worker, Mattie Hulet Parry, who is under an engagement of three months to this society. Having an engagement that detained her unexpectedly in an adjoining district, Mrs. Parry telegraphed me a request to fill her Sunday appointment, Nov. 3d, to which I complied. The cause is gaining rapidly here.

After a week spent here in business and pleasure combined, I started en route for this, the Crescent city of the Sunny South, of which I shall write in my next.

A fellow traveller on the first train out made known his office and pretext of travel as counsel for the heirs at law, in the then pending "Barnes' Will" case to be tried later that day. How prophetic his assurances of winning the case have been, you are doubtless aware. My soul prayed in vain that day. The will of Robert Barnes that gave to the Spiritualists of Indiana over half a million of dollars with which to build a home for friendless orphans, was lost to its original design in the decision and result of the contest. Will the spirit of Robert Barnes remain speechless upon the eternal height of his ascension, and utter no protest? Oh Insanity! How many are the wrongs committed in thy name while thou art held in dumb and speechless "durance vile?"

New Orleans, La., Dec. 5th, 1872.

The Hull-Burroughs Discussion.

Since Mr. Hull's lectures at Wilton Centre in October the people have been on tiptoe awaiting the expected discussion. The Adventists prophesied that he would not be on hand, but on the evening of the 26th ult., a well-filled schoolhouse found Mr. Hull in attendance, and the discussion was entered into with an earnestness worthy of the subject. Mr. Hull opened on the Bible evidences of dark circles, in regard to which Mr. Burroughs did not see fit to answer him, as Mr. Hull had the whole field to himself here. He next showed that every agency referred to in the Scriptures—spirits, angels and God—were departed human spirits.

Mr. Burroughs made an effort to meet him, which proved an entire failure. On the next night, during Mr. Hull's second speech, Mr. Burroughs suddenly stopped him, informing him that this was his last speech on the question, and he could advance no new arguments. This was news to Mr. Hull, as he had supposed three nights were to be devoted to each question. Mr. Burroughs was inexorable, and stated that he could only give three nights to

the whole subject. The matter was finally settled in favor of Mr. Burroughs. Mr. Hull had left his best arguments for the last of the discussion. The next question was entered into. By this time it was noticed that Mr. Hull's friends were increasing in the audience, and that his opponent had done wisely by limiting the discussion to three nights.

On the last night of the discussion a very amusing incident occurred. Mr. Hull had illustrated his arguments and the sophistry of his opponent by anecdotes, which having a decided effect, Mr. Burroughs retorted by stating that Mr. Hull's arguments were playing into his hands. "It reminds me," said he, "of a controversy between an Irishman and a Dutchman about a piece of meat. They finally agreed to divide it by the teeth. So getting at the opposite ends of the meat, the Irishman asked through his clinched teeth, 'Air ye ready?' 'Yaw,' said the Dutchman, opening his mouth—the meat slipped out and the Irishman got it." When Mr. Hull replied, "My friend is welcome to all the meat he can get of me after I am done chewing it." The effect was electrical—the whole audience being convulsed with laughter.

At the close of the discussion, Mr. Hull was surrounded by individuals who wanted him to remain, and finally it was agreed that he would do so, and give scientific lectures. Many who were favorable to Adventism have now changed their views, and it is said that some of the staunchest members have surrendered their whole theory. There is now a good opening for mediums and lecturers in this place. Should any think of coming this way, they will inquire for the writer at Peotone.

Peotone, Will Co., Ill., Dec. 2, 1872.

Waverly, New York.

EDITOR JOURNAL:—In the letter of Dr. D. P. Kayner, published in the JOURNAL of Dec. 7th, occurs the following: "We found the Spiritualists here (Waverly) somewhat divided, and many of them had not outgrown the 'God-idea' as taught from the Bible."

Right here I desire to say that Dr. Kayner either misunderstands us, or he misrepresents and wrongs us. We are not "somewhat divided," on the contrary, I believe there is no community of Spiritualists in the country more united, or working more harmoniously than those of Waverly. It should be understood that our organization is not strictly a spiritual organization, although the investigation of spiritual phenomena is one of its leading objects. It is the "Waverly Progressive Association," and its objects are declared to be the search for truth in any and every department of human investigation. It is composed of those of all shades of faith—the members of the association, therefore, may be divided in their views upon the truths of Spiritualism, but there is no inharmoniousness of work and effort among us.

As to not having outgrown the "God-idea" as taught from the Bible, I would say we have outgrown the Bible idea which represents God as "a consuming fire," but we have not outgrown that other Bible idea which says "God is Love," nor is it probable that we ever shall. If Dr. Kayner has outgrown it, we would all like to know on what meat he has fed that he has grown so great.

He further says: "To such, our morning lecture on the 'Dark Picture' grated harshly." That lecture not only grated harshly on "such," but upon every one who heard it. While there was much in it to commend, I believe those portions which he thinks "grated harshly," were utterly repudiated by all present. A few more such lectures, and we would not be divided, but utterly dispersed as a society.

Again he says: "In the evening we found the hall filled, notwithstanding the fears of the timid ones that we would drive away the people by proclaiming the truth boldly." It is usual for our hall to be filled evenings, and the promise of something better on that occasion, added considerable to the morning audience, although the hall was not two-thirds full. The Doctor must not understand that it was the merit of his morning lecture which called out a respectable audience in the evening. We are not cowards—we are not afraid to hear anything, but would vastly prefer something that would tend to build us up, and not tear us down.

I write this in no spirit of unkindness, but that the Spiritualists of Waverly may be vindicated. I believe such preaching would never make a convert to Spiritualism, but, on the contrary, must tend to confirm Orthodoxy in its sham Orthodoxy. It is time Dr. Kayner understood that he can not drive people into Spiritualism at the point of the bayonet.

Yours for Truth and Justice,

O. H. P. KINNEY.

An Atheist Convinced.

S. S. JONES, DEAR SIR:—I feel it is an obligation which I owe to my fellow-man, that I should lay before the truth-seeking portion of humanity my experience as an investigator of the philosophy of Spiritualism.

About nine months ago, Mr. J. K. Bailey came to our city, as agent for your paper the RELIGIO-PHILOSOPHICAL JOURNAL, and out of curiosity, more than anything else, I subscribed for, and became a reader of it. Up to this time, I was an avowed Atheist. As the fruits of reading your paper, I determined to avail myself of every opportunity for investigating the phenomena of Spiritualism. On the 18th inst. I was at St. Charles, Illinois, and called on Prof. H. A. Streight, the spirit artist, who is located there. I found him a very genial and entertaining gentleman. I had the pleasure of examining several very fine spirit paintings and portraits, which were executed by him in an unprecedented short space of time. I also called upon Mrs. Howard, an excellent medium, from whom I received several very satisfactory tests. She gave a perfect description of my daughter, and her afflictions of which she could have had no knowledge whatever.

On the 19th ult., I called at your office in Chicago, where I had the pleasure of examining quite a large variety of spirit photographs and spirit paintings of views and scenes in the Summer-land, which were to me convincing evidence of the Spiritual phenomena. At your suggestion I visited the Chicago Spirit Rooms, 341 West Madison street, and was at once made welcome by the proprietor, J. E. Hoyt, my old friend and townsman; he is just the man for the position that he occupies, and will be instrumental in advancing the great and glorious truths of the immortality of the soul. At about 8 o'clock some fifteen or twenty persons were present, and Mr. Hoyt seated them in a circle, when the medium Mrs. Maud Lord, took her seat in the centre and requested the members to join hands, the left hand over his neighbors right. This being done, Mr. Hoyt removed the light from the room and closed the door. At once Mrs. Lord commenced spitting her hands together, and at the same moment the spirit manifestations commenced by patting our hands and faces, and occasionally speaking to their friends. My mother and two brothers came to me, and spoke with me, my mother kissing me on the forehead, and at the same time other members

of the circle were receiving manifestations from their friends in a similar manner. After sitting in the dark circle for about three-quarters of an hour, we had a few minutes intermission, during which time Mr. Hoyt arranged for a cabinet seance, when Mrs. Lord was firmly tied by a committee, and went into the cabinet. Instantly hands and faces were distinctly shown, and a hand beckoned to me to come forward to the aperture of the cabinet, which I did, and there had the pleasure of shaking hands with my mother, brothers and other friends of the spirit world. Several other parties were alike favored.

L. W. F.

Eau Clair, Wis., Nov. 20th, 1872.

Physical Manifestations.

BRO. JONES:—Having heard of the accredited spiritual manifestations occurring at Higinville, Vermillion county, Illinois, I determined to investigate the matter, and accordingly visited the place last Friday evening. I stopped at the residence of Mr. Morgan Reese, whose daughter Lizzie is one of the principal mediums, for there are several different mediums for physical manifestations in that neighborhood. As soon as I arrived a circle was formed consisting of myself, Mr. Reese, his wife, daughter Lizzie and a young man by the name of Lane, who is also a medium. Immediately the spirits began talking in different parts of the room, some half dozen at a time. The voices sounded unlike anything I have ever heard, and a person can not understand what is said until he becomes accustomed to them. The controlling spirit said if we would darken the room they would give us manifestations. This was done, and immediately the room seemed to be full of life. Chairs, flat irons, brickbats and the table flew about at such a rate that I began to fear it rather a dangerous place. Meanwhile the spirits were laughing and talking first with us then with each other. Some one inquired if they would not dance? "Yes," replied a voice, "as soon as others arrive here." I thought there were enough here already. Presently some one knocked at the door, they were invited in, advancing as other people would do. Several different ones came into the room in this manner, when a voice said: "Now we are ready to dance—give us music." But there was no music. "Very well," the spirits replied, "we will make our own music." Then they began to dance, and the house, which is a log cabin, shook! There was a window on the opposite side of the room from where I sat and the curtain lacked about six inches of covering it. While the dancing was going on, I could distinctly see dark objects passing to and fro between me and the light. On the next evening we added to our circle Mr. William Stump and his wife, who are also good mediums. The manifestations this time were the same in kind but much stronger. We had not sat long when the spirits became very merry, so merry that they seemed to forget what houses were made for, or that there is any use for furniture. They threw bricks, jars, chairs, the table and other objects pell-mell over the room—smashed one chair to pieces and literally tore down one of the clocks! By this time we were getting somewhat excited, and Mr. Reese endeavored to strike a light, but as often as he would light the match they would blow it out. Presently he succeeded in getting the lamp lit, when order again reigned. Then the spirits laughed at us and called us cowards, and said if we would darken the room they would give us other manifestations, but we had seen enough for that time. During both seances the room would often be filled with the most beautiful lights, floating in all directions. I have been before many mediums but have never seen so beautiful a display of spirit lights as I saw at those seances. These manifestations have been going on for nearly two years, but none of the mediums have as yet been persuaded to give them their time or attention. We hope to get some of the mediums up here soon and to more properly develop their powers. The spirits say that if a cabinet, such a one as they describe was built, they would soon be able to materialize and show themselves entire. Everywhere the good cause advances. Every month new and grander developments are being made and soon immortality will be a demonstrated fact to all mankind.

Willington, Illinois.

Galesburg, Illinois.

MR. EDITOR:—The time seems to have come for all the friends of Spiritualism to do what they can to advance our cause. All the old forces in religion are uniting against us, and before long a greater effort will be made to overthrow us than heretofore. Spiritualism is being felt more and more as a power; its enemies see that they must crush that power, or soon fall before it. One great effort for a few years, and we shall see such a triumph as the world has never witnessed before. The whole earth shall see the glory and beauty of our cause, and the angels will rejoice with us.

I am glad to see so many workers in the field, and hope more will come and all be sustained. The field is large and the work is great, but the many angel hands will help the sowers and reapers until the work is done.

I have heretofore spoken some in Kane county, and of late have been in Fulton Co., and found some good and faithful friends of our cause in Farmington, Canton and Vermont. At the last two places I spoke a few times and to intelligent audiences.

I shall engage more in the work in the future and shall respond to calls for lectures to any and all places, where they can pay me something. I shall expect it, and where they can only pay the expenses I will go without reward. There are many places having only a very few of our friends in each one, where a lecture or two would encourage them, and might begin a large and interesting work. We must first work for the cause and not ourselves. If we are to grow like the angels, we must work like the angels.

After receiving a liberal education and practicing at the bar some eighteen years, I feel now like doing my life's best work in this cause.

Yours truly,

AUGUSTUS HAMMOND.

Oneida, New York.

BRO. JONES:—I take the liberty of informing you and the many readers of the JOURNAL, of the birth into the Spirit land of sister Ellen A. Williams, of Oriskany Falls, on the 17th of the present month.

Sister Williams was one of our most faithful workers in the field of human reform, an excellent test medium, and interesting speaker, who will be sadly missed in this neighborhood. For the past year, she has labored at Deansville, Oriskany Falls, and in this village; also in different parts of the State, when called upon to lecture and attend funerals.

Nine weeks previous to her new birth she spoke for the last time in the form, in her accustomed place to the friends at Deansville, and then told them what has since come to pass, bidding them in beautiful poetry an affectionate farewell, at the same time giving

explicit directions as to her funeral, which were complied with, the faith and knowledge which she possessed having carried her most triumphantly "over the river."

At her request, words fitting to the occasion were spoken through Bro. Warren Woolson, and her remains were laid in the beautiful cemetery at Deansville.

Friends were present from Earlville, Winfield, Utica, Hampton, Oriskany Falls and Bouckville.

The friends at Deansville will undoubtedly arrange with Bro. Woolson to occupy the place by the departure of Sister Williams, and who, by the way is a worthy man and an efficient worker.

Yours,

W. IRVING TILLOTSON.

Nov. 30, 1872.

Hammontown, New Jersey.

BRO. JONES:—After my best respects to you, and best wishes for you and all others, members of the great and still increasing and still progressing and also developing family of the *All Source of Life*, wisdom, truth, and love, our Father and Mother God, from whom are the issues of life and all its concomitants, I would say that I noticed in the JOURNAL for Nov. 30th, an appeal to delinquent subscribers, and in as much as I am a delinquent, since Oct. 23d, 1872, I hasten to respond to the tune of \$1.50 for the current half from said date. I would willingly send twice that sum if I had it to spare, but I have not. My means are very limited. And more than this, the dear *Banner of Light* is in a state of travail, as I trust, (though good and grand before) for a new and higher birth, or birth to a higher and more exalted plane of usefulness, up the divine highway of progression. I would like to, if I can possibly, do a trifle to aid it in this trying hour. I trust its angel friends and guardians are all on hand, and will render aid and assistance, to enable it to rise higher and wave more gloriously than ever. I doubt not that its high guardians have a grand object in view, or purpose to accomplish by this baptism by fire—not only of the dear *Banner* but also of Boston itself. Chicago and the JOURNAL were similarly baptized, for a like reason—a higher and more glorious unfoldment. It would seem that baptisms of fire, sword, famine, pestilence, earthquakes, hail, floods, volcanoes, and all such like forces or agencies are necessary to be brought into frequent use, in order to compel the earth, the elements, and the inhabitants of this and all other worlds, to go forward, in accordance with the law of endless progression. Every such event is a call from the higher spheres or planes of being or life to come up higher and still higher. And so the work goes on, and so may it.

D. MILLS.

Nov. 30th, 1872.

Call for Assistance.

I wish through the columns of the RELIGIO-PHILOSOPHICAL JOURNAL, to call the attention of the Spiritualists of Chicago, to the fact that the lectures of the Spiritualists Society are not sustained, and unless a united effort is made, they will have to be suspended for want of means. It is hardly necessary at this time to make an argument in favor of continuing the lectures and using every available means to keep our philosophy before the people. It is a fact that Spiritualism has a purpose and object; and the righting of a great many social and political wrongs, and the solution of some of the most advanced and radical problems of our time, depend to a great extent on the diffusion of our views among the masses.

Our lectures are a powerful agent for moulding public opinion, and we should see to it, that they are not allowed to stop.

The expenses of the society at present are \$30.00 per week, and it does seem a small sum to raise among the hundreds of Spiritualists in this city, without being burdensome to anyone, and the Society invite any and all to send or hand their names to the secretary with the amounts they can afford to subscribe monthly or weekly, so that they can depend on having a fund to pay our expenses. Any communications having this object in view, addressed to S. J. Avery, M. D., Room No. 6, No. 99 West Randolph St., or to the undersigned, No. 16 South Green St., will meet with prompt attention. Faithfully Yours,

W. J. JEFFERY,
Sec. First Spiritualist Society.

Chicago, Dec. 9.

Ancora, New Jersey.

I want an independent, outspoken paper, if it does contain some things that I do not like. We all have our likes and dislikes, and must allow the same right to others to speak their sentiments that we would claim for ourselves. I believe in freedom to think, speak and act, provided I do not infringe upon the rights of others by such action.

I was in Boston during the great fire and witnessed what I do not desire to see again. I hope the *Banner of Light* will arise from the ashes, with as much vigor and improvement as did the RELIGIO-PHILOSOPHICAL JOURNAL after the dreadful conflagration in Chicago. We need all the light upon this vast subject that can be given, and no organ of information can be spared.

While in Boston I called on Mumler, and sat for a picture, and the result was, two of my spirit children stood behind me in the picture—good likenesses; also a grandchild and three Indians not so plain, but they are there.

Yours Fraternally,
DR. GEO. HASKELL.

ANCORA, N. J., Dec. 1, 1872.

Grand Christmas Festival.

The First Society of Spiritualists and Lyceum will meet at Grow's Opera Hall, 517 West Madison street on Tuesday, Dec. 24th, afternoon and evening, to reciprocate social feeling, enjoy the good things provided for the occasion, and welcome old Santa Claus with his generous treasures and tokens for old and young, as he shall see fit to distribute. Supper for the children at 5 p. m., and for adults at 6 p. m., and at 7 1/2 p. m., Santa Claus is expected to make his appearance, after which a general good time is expected in a grand Social Banquet.

Persons having presents to bestow upon their loved ones, will add a charm to the act by deputizing Santa Claus to make the distribution, which he will cheerfully do free of charge. All presents to be thus distributed should be forwarded to Mrs. Collins Eaton, Chairman of Committee of presents, 522 West Madison street, Chicago, on before Monday Dec. 23d. Each gift should be plainly labeled with the full name of the person for whom it is intended. Come one and all, and bring your friends, and for a few hours shake off cares and get new strength for the battle of life and the labor of love.

S. J. AVERY, M. D.,

President of the First Society of Spiritualists of Chicago.

Arts and Sciences.

BY Y. A. CARR, M. D.

SOUTHERN DEPARTMENT.—Papers can be obtained and Subscriptions will be received by Dr. Y. A. Carr. Address Lock Box 339, Mobile, Alabama.

The Incarnation of Christna Zens.

As recorded in "The Bible in India," in the Sanscrit language, antedates that of Moses in the Hebrew language over three thousand years; and the still more modern records of Boodh, Zoroaster, Confucius, Menecus, Apollonius, Menes, Minos, Christ Jesus, Mohammed and others, from four to five thousand years. Though we have already referred to the creation of Adama and Heva; to their location and departure from the Isle of Ceylon; to their fall; their forgiveness and promised reincarnation; of Vishnu to redeem their hopelessly corrupt posterity; to their patriarchal ages; to their flood, and to some of the sequences that followed; and more especially to some of the peculiar circumstances connected with the birth, youth and teachings of "Christna Zens," it was with an eye single to showing the true fountain source of all after religious corruptions and all, rather than the real status of Christna Zens, or the comparative understanding of the people. Hence we propose resuming the question in the latter connection.

It were useless to inform the constant reader of the columns of the JOURNAL that our popular laws, our religion, our opinions, and in a great measure, our morals, have been stolen, borrowed or imported, from antiquity. None we presume doubt the fact, that Menes, Minos and Moses, of the Egyptians, Greeks and Hebrews, all stole their mess of legal potage from Manu intact, and moreover that others of a more modern date, stole many of the precepts they teach, and their reincarnation ideas direct from the Hindoo ideal of Christna Zens. As already remarked, neither Boodh, Zoroaster, Confucius, Christ, Mohammed, nor any other mediæval teacher, ever claimed to be more than man; yet, after they had passed away, their Biographers set up a semblance of the Hindoo's Christna Zens for them which he (whoever he was—ideal, or otherwise) never claimed for himself, so far as we know or infer from the facts in the case. All these and other teachers of their class, were as so many light-houses on the great main of human life, and when recalled and considered in this respect, no matter whether in the Sanscrit, Pali, Zend, Egyptian, Hebrew, Greek, or other languages, they must be admitted as the ultimate reflexes and leaders of their respective ages and generations of men.

Each epoch, age, measure and motor, that came up as the propagator of creeds, accepting the "fall," has never in its bigoted assumption failed to think its "own good the whitest"; that its own deformed bantling was the wonder and admiration of all the world abroad; it virtually underlaid the whole system of universal civilization; and that it came as a revelation in the sunrise of the East; a keynote of time, sounding the wondrous strain of an infinite ocean life on some former shore.

Such was doubtless, the sublime faith of the African Fetish of the "rat" and "cat." Armies of brute force, who slew and eat each other for their rat and cat (Christ's sake), though such things as accredited doctors and other disasters may have humbled mankind for a time; their impress died away as soon as the sting and fear of danger had departed. Yet, all these minions, though silent records in the treasure house of deathless memory, comprise the womb in which each regular re-incarnation or renewal of spirit measure and force came, as in the forms and characters of Christna Zens, Boodh, Zoroaster, Confucius, Christ, Mohammed and others of similar mediæval powers. To show that the young intuitions, from whence a world of religious measures of system have sprung, regarded them as the investitures and operations of natural law; it is but necessary to refer the close observer and reasoner, to their truthful conceptions of the formative source of all humanized perfection, as well as operations of natural laws.

To say the least, it is certainly a singular fact that the Hindoos or Brahmins of the "Cala Yuga" over four thousand five hundred years ago, should have comprehended and practiced ante-natal impress, and translated nature so much more correctly and profitably than all the learning and religious wisdom of this age and generation of men. In the incarnation of Christna Zens, which is said to have occurred about that time, ante-natal impresses were in vogue, and in Christna Zens' case was brought to bear on his grandmother Lakshmi as well as his mother Devanagui, the latter of whom, under the most propitious circumstances, was "overshadowed" by the Holy Spirit. This was done amid scenes and sensations of enchantments, or to quote from the Bhagvat Geeta: "One evening while the virgin Devanagui was praying her ears were opened to the charms of celestial music; the prison became suddenly illuminated and Vishnu appeared to her in all the *calat* of his divine majesty; Devanagui fell into a profound ecstasy, and having been "overshadowed" (the Sanscrit expression) by the spirit of God, that desired to incarnate itself, she conceived—the period of gestation was to her a time of continued enchantment; the divine infant afforded his mother supreme enjoyment which made her forget Earth, her captivity and even her existence.

"Devanagui's night of accouchement came, and with the first wail of her infant swept a wind that scattered her prison walls, from whence she and her son escaped to Nanda, where they were met by the wise men of the East. Of his life and teachings we have spoken before.

LORD BOODH

signifies "the enlightened" of which, there are said to have been many. This most wonderful and pure of all the reformers, of which it is our province to speak, was the son of a Prince, born at Kapilavastu, the capital of his father's Kingdom, at the foot of the Napaul mountains, nearly seven hundred years before Christ. It is said the first twenty-nine years of his life was spent as a layman, the succeeding six, in suffering and penance, after which he became Lord Boodh—lived and preached, about forty-five years. Renouncing his station of state, he toiled and preached in the humble guise, and by his singular beauty, and purity of life; his spiritual insight and large native abilities, he converted over three hundred millions to his purest of all systems of practical worship.

In the face of Boodh's disclaimer of being more than an ordinary man, his truthfully enthused biographers perpetrated the following story, concerning his mother and birth, some time after his death.

Soon after Maia, his Queen mother married Prince Suddhodana, she informed him of this immaculate conception of her child. The King rejoiced exceedingly, gave orders that all care should be taken of the Queen, that wherever she might be, sleeping and waking, she might be surrounded by that which was pure, melodious, harmonious, refined, elegant and simple.

And the forty thousand angels of ten thousand worlds, watched around her with perfect delicacy, never were they seen when she desired privacy, but at all other times she saw them guarding her by day and night, and she saw them without fear.

From that time no sensual desire ever disturbed her thoughts, she steadfastly obeyed as she had done from her youth up the five commandments, and abstained from all impurity as the mother of Buddhas have ever done.

"Going to visit her parents, the King had the road cleared and leveled, and made gay with flags and flowers, and jars of water were placed along it. A golden litter was provided for the Queen, and an escort of a thousand noble ladies attended her. Ultimately reaching a forest of interlacing branches that sheltered her as a canopy; the sun's scorching rays could not penetrate, the delicious shade. From the trunks to the very tops of the trees, flowers budded, bloomed and shed fragrant leaves, ever again budding and blooming. Attracted by their sweet pollen, flights of shining beetles buzzed around them, filling the air with melodious humming like the music of the heavens, lotuses of all colors grew in the pools, their sweet scent wafted by gentle breezes. When Queen Maia entered the forest, the trees bowed before her as if they would say, 'Enjoy yourself O! Queen among us, ere you proceed on your journey.' And the Queen looking on the forest as lovely as the garden of the angels, ordered her litter to be stayed, that she might descend and walk; then standing under one of the majestic trees, she desired to pluck a twig from one of the branches, and they bent themselves down that she might reach what she desired; and at that moment her labor came on her—her attendants held curtains around her; the angels brought garments of the most exquisite softness; and standing there beholding the branch, she brought forth her son without pain or any of the circumstances usually attending that event."

Such is the story invented concerning the birth of Boodh, which, though it may be false in detail, has the merit of commending and holding in the highest esteem those all-important antenatal impresses out of which the greatest perfections of humanity are formed.

This life of "Buddha," translated from the Siamese speaking of his death, says: "Reclining between two sala trees, in the garden of the Mallia Princes, close to Kusinagar, he spoke his last words: 'Transitory things are perishable; qualify yourselves (for the imperishable)!' Absorbed in ecstatic meditation, (Dhyana) he remained until the third watch of the night, and then expired."

"Then there was a great earthquake, and the pious who had not yet the perfection of saints wept aloud with uplifted arms; they sunk on the earth, they reeled about exclaiming: 'Too soon has the blessed one expired; too soon has the eye closed on the world.' But those more advanced in religion, calmly submitted themselves saying: 'Transitory things are perishable; in this world there is no permanence.'"

It is our opinion that Buddhism as taught and practiced in the days of Boodh or Buddha, surpassed in rational consistency all that had preceded or that has since followed.

List of Lecturers.

J. Madison Allen, Ancora, N. J. *
C. Fannie Allen, Stoneham, Mass. *
Addie L. Ballou, care of RELIGIO-PHILOSOPHICAL JOURNAL, Chicago. *
Dr. A. Baile, Versailles, N. Y. *
Dr. J. K. Bailey, care RELIGIO-PHILOSOPHICAL JOURNAL, Chicago. *
Rev. J. O. Barrett, Glen Beulah, Wis. *
Mrs. A. P. Brown, St. Johnsbury Center, Vt. *
J. L. Bruffat, New Paris, O. *
Henry A. Beach, Spring Valley, N. Y. *
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George W. Carpenter, M.D., Kendallville, Ind. *
Mrs. Bell A. Chamberlain, Eureka, Cal. *
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Andrew Jackson Davis, Orange, N. J. *
J. B. Dunton, M.D., Waverly, N. J. *
E. M. Davis, Des Moines, Iowa, box 885. *
J. B. Dunton, Vineland, N. J. *
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Dr. James Foran, Hygienic Home, Florence H's, N.J. *
J. F. Fish, Avon, New York. *
J. Wm. Fletcher, Westford, Mass. *
M. M. Gray, Cardington, Ohio. *
Thomas Gales Forster, care Banner of Light, Boston. *
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Mrs. E. E. Gibson, 12 Burroughs Place, Boston, Mass. *
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K. Graves, Richmond, Ind. *
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Prof. R. Garter, Coldwater, Mich. *
Mrs. M. J. S. Gilman, Brighton, Ind. *
A. S. Hollenbeck, 150 Fourth Ave., Chicago. *
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D. W. Hull, Hobart, Ind. *
Mrs. M. Hayes, Waterloo, Wis. *
Lyman C. Howe, Fredonia, N. Y. *
Joseph F. Hamilton, East Moline, Iowa. *
Charles Holt, Warren, Penn. *
Thomas Harding, box 201, Sturgis, Mich. *
Samuel S. Hartman, Goshen, Ind. *
U. S. Hamilton, Beloit, Wis. *
O. B. Hazelton, Mazoma, Wis. *
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L. D. Hay, Mobile, Ala. *
J. Wood Porter, Volo, Lake county, Ill. *
Mrs. M. A. Campbell, Washington street, Utica, N. Y. *
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Cephas B. Lynn, Sturgis, Mich. *
L. Lewis, Valparaiso, Ind. *
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O. S. Lunt, Pine Island, Minn. *
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Benj. Todd, care JOURNAL. *
Mrs. Benj. Todd, Eaton Rapids, Mich. *
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J. William Van Namee, Box 5130, N. Y. *
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Captain E. H. Winslow, 151 Warren Ave., Chicago. *
Thomas Woodliff, Colfax, Cal. *
Mrs. M. J. Wilcoxson, care of JOURNAL, Chicago. *
J. C. Wilkenson, 6 John St., Toledo, Ohio. *
Mrs. E. A. Williams, Crisfield Falls, N. Y. *
E. V. Wilson, Lombard, Ill. *
Elijah Woodworth, Leslie, Mich. *
Dr. E. B. Wheelock, Pleasanton, Kansas. *
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* Solemnizing Marriages and Attending Funerals. *
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Medium's Column.

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MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object, she will rather than delay, at the last, each time stating a brief statement of the sex, age, leading symptoms, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription and remedy for eradicating the disease, and permanently curing all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit-guides are brought in rapport with a sick person, through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the positive and negative forces latent in the system and in nature. This prescription is sent by mail, and be it an internal or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the spiritual effect that is produced, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

Mrs. Robinson also, through her mediumship, diagnoses the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the application is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium.

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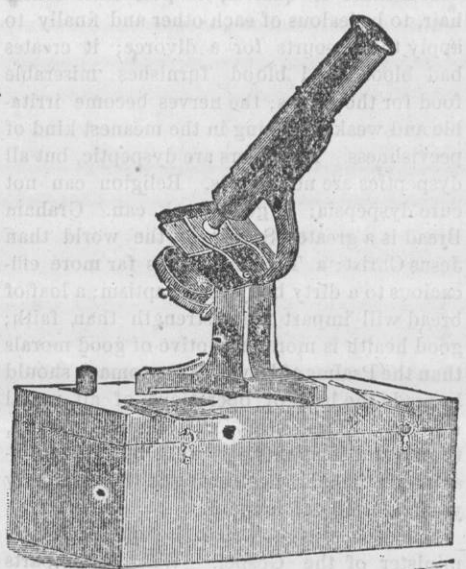
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CHICAGO, SATURDAY, DECEMBER 28, 1872.

Cooks Versus Ministers.

There never was a murder, theft, rape, slander, act of selfishness, or any other crime committed, that an imagining philanthropist could not conjure up some palliating circumstances to connect therewith. A Boston paper incensed at the pusillanimous, stingy fingers of the Christians, boldly justifies preachers in stealing sermons, on the ground that they are poorly paid. It gives the following:

"The head cook of the Parker-House receives a larger salary than nineteen-twentieths of the ministers in this country."

We have no doubt of it. His education has been directed toward men's stomachs while priests have taken into consideration only imaginary subjects. The stomach is certainly an important member of the body, and when one is hungry the services of a good cook is far more desirable than that of a minister. Cut off the food which ministers furnish, and you are equally as well off, but let the cook withdraw his supplies, and how quick a collapse takes place in the inner man. A good cook is more valuable than a good minister, and should command a higher salary. The man that can translate buckwheat flour into pan cakes, or a crude pumpkin into a delicious pie, is of far more practical benefit to humanity than a minister who can translate the Greek Testament into bad English. The inner man, the stomach, has no use for dry sermons—it prefers dry toast well buttered, with a delicious cup of coffee to wash it down.

The cook touches the stomach, and he may be regarded as very affecting in his dispensations. His ministrations of twenty-five minutes imparts more strength and virtue than a dozen sermons would. The following song which he often sings when sending to the dining-room his delicious dishes, is equally as sensible as "Old Hundred," "We are coming to Jesus," or Auld Lang Syne:

"Man wants but little here below,
Nor wants that little long.
'Tis not with me exactly so,
But 'tis so in the song.
My wants are many, and if told
Would master many a score.

What first I want is daily bread—
Cakes, puddings, and pure grape wine—
And all the realms of nature spread
Before me when I dine.

Four courses scarcely can provide
My appetite to quell;
With four choice cooks from France besides
To dress my dinner well."

Give us more good cooks, and fewer ministers. The man who invents a new dish, cheap and delicious, is worthy of more credit than that one who writes sordid, stupid, or dull sermons. A man was never known to go to sleep over a steaming buckwheat cake, whereas sermons have induced the ugliest of dreams. How is this for a scene in church induced by a stuporific sermon? The place is a consecrated edifice in Bath, Maine. The pew is crowded. The sermon long and somnolent. A highly respected citizen is lulled to dream-land. The preacher is in the midst of his closing prayer when the slumberer astonishes the congregation by grunting in a tone of complaint, "Come, come, dear wife—lay along—don't crowd so! lay over!" The wife never for a moment lost her presence of mind, but through the grace of God, poked him in the ribs, and awakened the dormant lord.

A good cook is a savior, a savior of lives, and in one sense a moral reformer. Cooks, as a body, are far more useful to society than the Young Men's Christian Association. Any hungry man would prefer a piece of beefsteak to a tract, or an apple dumplin to "Baxter's Saints' Rest". When hungry we would embrace a good cook far quicker than we would religion, and would read a disquisition on dietetics with greater gusto than we would one of Spurgeon's Sermons on Grace. A missionary cook could convert a cannibal and make a respectable man out of him, by showing him how to make up a dish that would be more palatable to him than a tender babe. A Christian missionary was never known to convert a cannibal from the errors of his ways. Give us good cooks—a bad one causes dyspepsia,

divorces, liver complaint, irritability of the whole system, and a general tendency to swear, in fact a school should be established to educate cooks, the same as seminaries to educate young men for the ministry.

A young man who can translate potatoes, flour, sugar, apples, etc., into French, German, Scandinavian, and ancient Hebrew dishes, is of far more use to humanity than a young sprig of a minister who can translate English into the above languages. The former is of practical use; the latter is neither ornamental or useful. Give us, then, more cooks, and fewer ministers of the Gospels, and there will be far less profanity in the world than at present.

The minister touches the heart, but the cook touches the stomach; the former revels in imaginary theories; the latter deals in substantial. The minister stews over the sins of the world; the cook stews over a good cook stove. We would reform the world through the stomach of each one.

Dyspepsia is a devilish, hateful disease. It creates disturbances between man and wife, causes them to quarrel, to pull each other's hair, to be jealous of each other and finally to apply to the courts for a divorce; it creates bad blood; bad blood furnishes miserable food for the nerves; the nerves become irritable and weak, resulting in the meanest kind of peevishness. All misers are dyspeptic, but all dyspeptics are not misers. Religion can not cure dyspepsia; a good cook can. Graham Bread is a greater Savior of the world than Jesus Christ; a Turkish Bath is far more efficacious to a dirty body than baptism; a loaf of bread will impart more strength than faith; good health is more promotive of good morals than the Psalms of David. The stomach should be made the base of operations of all moral reforms. The heart can thump, thump, thump and it acts its part well; but the stomach tells the tale; neglect it and how quickly you feel tired and languid.

The cook, the good cook, is superior to any minister of the Gospel. What he imparts touches not only the stomach but every part of the body. It gives brilliancy to the eye, a healthy hue to the cheeks, elasticity to the step, buoyancy to the feelings, and animation to the mind. A dry sermon is far less useful than a dry codfish, and would not keep a man from starving, while the latter, manipulated by a cook, becomes the most nourishing of food. A good cook in the Garden of Eden would have prevented the first pair from sinning. Their stomachs were not tended to, hence created the mischief.

Job's boils originated from his bad diet. He had no modern cook; was not familiar with Graham bread, or hulled corn. He eat too much indigestible food, was licentious in his habits and unclean in his person. He was a continual grunter and a supercilious fault-finder. His writings were only the inspiration of colic, dyspepsia and liver complaint. His grumblings have been considered by an ignorant people as very holy. All his afflictions could have been obviated by a good cook.

Had there been a modern cook with Abraham when he entertained the Lord (Gen. 18) he never would have left the earth, for he never could have completed the full course. Just think of Abraham's bill of fare:—

1. Three measures of fine meal made into cakes on the hearth.
2. One tender calf, raw.
3. Butter.
4. Milk.

No doubt the Lord was disgusted with that Bill of fare, and resolved to visit the earth as little as possible. Taking all things into consideration, we believe beefsteak and buckwheat cakes are more serviceable to humanity than faith; apple dumplings are more strengthening than a long sermon on Repentance; oyster soup imparts more vigor to the system than a thousand prayers; a Turkish Bath has more saving qualities than baptism; a veal pot pie is more soothing to the feelings than any Methodist Hymn; the blood of a four-legged lamb has more saving qualities than that of Jesus. Victuals for the poor, clothing for the poor, homes for the poor, are what is needed. Give us more of the comforts of life to dispense to the toiling millions!

Shame on that Christian! His knees are soiled, he has prayed so often. His eyes turn upward like a sick calf, so accustomed to this position in ostentatious prayer. His voice sounds like a noise from the sepulchre and in his general demeanor he resembles the appearance of a funeral cortege. He is wealthy, and when purchasing shirts, he demands them at the lowest price. Competition compels the merchant to procure his work done by women at starvation rates. This wealthy Christian is realizing the benefit of care-worn fingers; nights of toil and sorrow; over those shirts bent a hungry, ily clad, sorrow-stricken woman. Angels stand near her, as she stitches, stitches, stitches! How cold the room! The embers have died out like the warm sunshine at the approach of evening! The magnetism of an angelic group is showered down upon her like the genial shower on the flower-bearing shrub, but the cold damp room counteracts its heaven-inspiring influence! Stitch, stitch, stitch! From eyes once radiant with happiness the gloomy tear is pendant, and falling on the unfinished shirt, sends forth a solemn protest to a cruel selfish world! Cry, noble woman, and those falling tears shall echo and re-echo in the corridors of heaven, until the whole social fabric of earth is shaken from its foundation! Live in the cold damp room where the genial sunshine never enters and where happy joyous smiles are unknown—stitch, stitch, stitch—yes stitch your life away! Ah, with each of those garments, you send forth a part of your life, and it is worn by Christian people! Think of it, humanity! Gaze at the poor sewing women of our large cities. 20,000 in Boston, and 50,000 in New York! Each garment contains a certain

amount of their life, until finally it is all wasted, and Potters-field claims its victim.

We wore a fine shirt once that was made for fifty cents, requiring sixteen hours of hard labor. That woman was poor, her employer a miserable Jew, and on that garment was her tears, sighs, anguish of soul, and half-starved body! Whenever that garment touched us, strange depressed feelings would affect us, and a gloomy room, with a sorrow-stricken woman would rise before our astonished vision. Psychometrically we traced her history, saw the tears of sorrow, and the deep anguish of her heart. That garment was laid aside. Oh! gaze at the poor! Let your religion go forth in deeds of charity! Wipe the tears of the sorrowing away—calm their fears, smooth the rough edges of their pathway in life, and great shall be your reward.

Give us cooks that can invent cheap, substantial, nourishing dishes for the poor, and they can laugh at the efficacy of faith, baptism, repentance, and miserly employers.

We are Making History.

It is a fact worthy of consideration, that Spiritualists are rapidly filling pages of history that will survive the present generation for thousands of years.

Modern Spiritualism has been ushered in amidst eccentricities and confusion that has misled thousands, aye, millions of people, and causes them to suppose that a new system of religion was being inaugurated in which a loose rein was given to the passions, and that free-love under the name of free-love was its chief corner stone.

Indeed, thousands of church members visit female mediums with the full expectation that they are all of the so-called free-love tendencies, and the first step in their programme is to make insulting advances in that direction. Like every other laudable profession impostors are there found, who under the guise of mediumship receive such advances as a legitimate means of support, and thereby give a color of truth to such men's suspicions.

A plausible argument for such a supposition is based upon the fact that no inconsiderable number of persons have advocated such views in connection with their belief in Modern Spiritualism.

That class of people have been most energetic workers at National conventions—so much so that others have become disgusted with such gatherings and staid away from them, thus giving the so-called free-lovers the control and management on such occasions. They have not been slow in putting their sentiments before the world as the basis of Modern Spiritualism.

To give the semblance of truth to their pretensions the last three annual meetings of the American Association of Spiritualists—so called—were presided over by women elected to the office of President, of well known antecedent proclivities, in harmony with their views. The last one being a second time elected to the same office as an approval of her boldness in advocating her sentiments in a set speech before that body.

Those facts, if not contradicted by public lecturers and the spiritual press will be considered by the historian as *prima facie* evidence that the great mass of Spiritualists are a set of religionists who would turn the world into a great religious brothel, in which promiscuous sexual intercourse would be deemed a cardinal virtue.

The advocates of that doctrine spare no pains to denounce this paper and to laud their presidential leaders as women of *vestal purity* and martyrs to the "great cause—a new religion."

Spiritualists, as we have said, are manufacturing history—to solve the problem—what is the mission of Modern Spiritualism, a subject we are proud to have a hand in.

The RELIGIO-PHILOSOPHICAL JOURNAL, is read weekly, by thousands and tens of thousands. Its position upon the great subjects involved in Modern Spiritualism is well known. Its independent and bold denunciations of the frauds being perpetrated by impostors in their attempt to foist such unnatural, corrupt, filthy, unwise and accursed sentiments as those generally attributed to Spiritualists by their opposers, and advocated by the Woodhullites, will go down to posterity as a part of the history of Modern Spiritualism. The editors of this paper are glad to know that many who set out with the purest motives in the inauguration of the "American Association of Spiritualists," and who both as officials and simple members for a time vainly hoped to turn it to good account, have at last given up in despair of any such result ever being attained, and have withdrawn therefrom, and now affiliate with us in placing the world right in regard to the true mission of Spiritualism. Those who are familiar with the editorial columns of this paper know that we advocate and present the general diffusion of knowledge as the chief corner stone of Modern Spiritualism, and that communion with the denizens of the spiritual spheres, gives us a source of information in regard to man's destiny inexhaustible. The Spiritual philosopher recognizes knowledge as the savior of the world.

Let the historian mark our words and see to it,—as he loves the truth—that the record is made, that the sentiments of the so-called "American Association of Spiritualists" is not the voice of the Spiritualists of the nineteenth century. That the RELIGIO-PHILOSOPHICAL JOURNAL, from the day of the organization and promulgation of the sentiments of that body, denounced the same in a most emphatic and unmistakable manner, and that while that paper was denounced in no unmeasured terms by the "free-lusters" it has been sustained and now has a world wide circulation, but their "organs" have one after another been discontinued for the want of patronage.

We say to the world and its historians, mark

these facts and let it not be said that Modern Spiritualism was ushered in to roll back the wheels of eternal progress by the encouragement of promiscuous licentiousness, with its long trains of disease, squalid poverty and misery, but to awaken thought—to arouse every individual to habits of industry and a control of the passions—to elevate mankind in the scale of true nobility of soul—to cause the sexes to know that there is a law of harmony that will eventually draw to each individual its own counterpart, and they *twain* shall in true soul union travel the cycles of an ever existing and never ending eternity, as true companions, whose pathway will be strewn with perennial flowers and be bedecked with the brilliant gems of thought—where soul shall respond to soul with love ineffable.

The Fire Queen.

A new phase of mediumship is daily being witnessed at the seance rooms of this Publishing House.

Mrs. Suydam, a lady of remarkable mediumistic powers, is controlled by a Queen of fire—an Indian girl of only about six years in spirit life to handle fire with impunity.

She will handle live coals of fire, lamp chimneys at their most intense heat, and hot irons, and she will also hold her fingers and hand over of a gas or lamp light allowing the most intense blaze to flow up between her fingers for minutes at a time without the appearance of being burned thereby.

During this time she is partially under spirit control—but not entirely so. She knows what she is doing, yet is impelled to do that which she has a little trepidation about—not but what she has confidence that the spirit will execute the feat without harm to her, but from the fact that the least confusion in the room, either by the moving about, or the shock which is sometimes induced upon sympathetic spectators at the sight of such seeming peril, causes her to intensely feel the electrical waves thus induced.

It is a strange phenomenon. While her hands are apparently above and free from the power of fire to harm, her body seems to be intensely sensitive to the least commotion or mental excitement of others in the room, and sometimes when there is confusion in the room, the power of the Fire Queen to hold control is instantaneously thwarted. Hence perfect order (Heaven's first law) is required while these marvelous feats are being performed. While she is under the control of the Fire Queen her hands are cold and clammy, as cold as ice.

Mrs. Suydam is a lady of about thirty years, above medium size and the picture of health. She is a very good test medium upon the mental plane.

She can be seen in the day time or evening by parties desiring to witness her wonderful phase of mediumship at the seance rooms of the Religio-Philosophical Publishing house, corner of 5th Avenue and Adams St., Chicago.

McDonough's Ghost.

In No. 14, Vol. 13, we published a well authenticated report of the visitation of the spirit of James McDonough to his daughter and many others including Catholic Priests, and other devotees of the Catholic Religion.

This spirit announced that he had seen God, Jesus Christ, winged angels, etc., etc., and had been judged by them. He further gave Spiritualists the cold shoulder. All of this was highly satisfactory and placed the spirit of McDonough right before the Church, and the priesthood have conceded the fact that it was a veritable spirit visitation. The whole Catholic world will believe the report of his appearance to be true. His professed piety and his yarns about purgatory, God, Jesus Christ, and the winged angels, and especially his rap at the Spiritualists is (like Henry Ward Beecher's orthodoxy) just what will open the eyes of the Catholics to see that spirits can commune with mortals. Thousands will see that if McDonough can do so others may. They will visit mediums and find out that their own loved ones have the same privileges that McDonough has—aye, more, they will learn that McDonough has been practicing upon their credulity for the sake of gaining a willing ear, that otherwise might have been deaf to him.

Banner of Light Fund.

The following named persons have placed in our hands the sums set opposite to their names, to be transmitted to our Brethren of the Banner of Light.

Amount previously acknowledged\$25.00.
John Hollingsworth, Woodland, Cal. 3.00.

Our friends who may call at this office, may find it more convenient to leave their donations with us to be forwarded. Those writing especially for that purpose, can send to Wm. White & Co., Publishers, Banner of Light, No. 14, Hanover street, Boston. Now is the time and the acceptable time.

W. D. MOORE, writing from Decatur, Iowa, sends us encouraging words accompanied with a good list of new subscribers. Bro. Moore has our thanks. If every old subscriber would take like pains to circulate our paper, the few remaining days that the JOURNAL could be subscribed for at \$1.50 a year, would double our list, aye, increase it four fold. Remember that any subscription taken by any subscriber for his friends, neighbors or any other person before the first day of January, 1873, will be duly honored, and this paper will be sent for one whole year for the sum of \$1.50.

Address S. S. Jones, corner Adams street and 5th Ave., Chicago, Ill.

Will every reader of this notice send at least one new name accompanied with \$1.50? It

will be three dollars in our pocket, if the subscription is taken before the first day of January.

BISHOP A. BEALS lectures at Friendship, New York, during January and February.

CAROLINE FRUIT, is a Clairvoyant test medium, located at Woodhaven, Oregon.

E. W. STEVENS is laboring efficiently at Ogden City, Utah Territory.

RYAN GRANT has been lecturing with great success at Patterson, New Jersey.

MISS R. AUGUSTA WHITING's address is Albion, Michigan. She will accept a limited number of calls to lecture.

W. PERSONS, D. M., is having a fine run of practice at Mobile, Alabama. Our friends are in hopes to keep him there all winter.

Mrs. A. C. TORREY has lectured in Mobile, Alabama, during the past month, giving great satisfaction.

CHARLES H. FOSTER, the great test medium, will be at the Gardner House in this city for one week, commencing the 19th inst.

CHRISTMAS CHIMES and REBUS RHYMES ILLUSTRATED. See advertisement. A nice little illustrated book for the nursery and little ones generally. Send for them for your children. The author is a worthy woman and needs your patronage.

DUMMONT C. DAKE, M. D., and his estimable lady, gave us a friendly call this week and looked through Prof. Streights Gallery of Paintings, expressing themselves enthusiastically in praise of the beautiful works on exhibition.

BIOGRAPHY OF MRS. CONANT. This work which our readers have been expecting several months is now published and for sale at this office. Mrs. Conant has a world-wide reputation as the medium of the Banner of Light Circles and her biography must be of interest to all. Send in your orders. Price \$1.50; postage 20 cents.

THORP BROTHERS MEDIUMS. The Thorp Brothers are now at 341 West Madison St. They have the reputation of being most excellent physical mediums. We have not yet witnessed the manifestations through them but hope soon to be able to do so, then we shall say more upon the subject.

M. N. PURPLE, President, writes: The first Spiritual Society of Lowell, Michigan, will hold their regular quarterly meeting in Music Hall, on the first Saturday and Sunday in January, 1873. Mr. Benjamin Todd and wife are the speakers engaged. A cordial invitation is extended to all.

A course of popular and instructive lectures on the philosophy of Modern Spiritualism, has been established in Boston, by Harriet Carpenter Barnes, formerly of Chicago, Illinois. Many novel and interesting features will be introduced in connection with these progressive teachings, of which we will give due notice to our readers. Many eminent speakers have volunteered to aid Mrs. Barnes, and everything will be done to make these free Sabbath meetings a success.

A Lady's Inquiry.

QUESTION.—BRO. JONES, do you approve of parents sending their children to Nunneries for education?

ANSWER. Let every person be free to educate their children where they please. The essential thing is to give them a good education. Be ever watchful in instilling the truths of the Philosophy of Life into the minds of children. It is an antidote to the poison of Theology. We would as soon educate a daughter in a Catholic Nunnery as in a Protestant sectarian school.

Letters of Fellowship.

The Religio-Philosophical Society granted a letter of Fellowship to Elias Smith, on the 11th of Dec., constituting him a regular "Minister of the Gospel" in accordance with law, and authorizing him to officiate as such at weddings.

The "Religio-Philosophical Society" granted a Letter of Fellowship to Doctor Louis C. Hootee, of Washington City, D. C., on the 23d of November, authorizing him to solemnize marriages according to law, anywhere in the United States and Territories. May he be kept busy.

Letter from Mrs. Phimelia Howe.

S. S. JONES, DEAR SIR:—Having seen a few numbers of your valuable paper, and becoming much interested in them, I have concluded to subscribe for it. I noticed that you offer it to new subscribers for \$1.50 per year. Enclosed you will find that amount for which please send me the RELIGIO-PHILOSOPHICAL JOURNAL.

Yours for the right,
MRS. PHIMELIA HOWE,
North Almond, New York.

Now this is the feeling of every intelligent, thinking person that once reads the JOURNAL. A few days more remain that this paper will be sent to new subscribers for one year at the reduced rate of \$1.50. Our list can be increased fourfold in that time, if the old subscribers will but show their papers to their neighbors, and ask them to subscribe. Every \$1.50 thus taken before the first of January, 1873, will bring us \$1.50 more, and will thus be of immense service to us. After that time we shall not be able to send the paper for less than regular rates, as the full time will have expired that our friend has obligated himself to make up the remaining \$1.50 on such subscriptions. All that are taken by any subscriber before that time, whether it shall have reached us before that date or not will be duly forwarded. Come, friends, everywhere, make an effort with a will to do all you can, and your labor will be abundantly rewarded.

(Continued from First Page.)

me; in which the blessed estate of the spirits of just men made perfect in heaven, seemed more real and near to me than the estate of any just man upon earth.

"These are experiences that link one with another and a higher life. They are generally not continuous, but occasional openings through which we look into the other world....

"These glimpses of the future state are a great comfort and consolation to all those who are looking and waiting for that development of perfect manhood."

LONGFELLOW'S TESTIMONY.

"Some men there are—I have known such—who think That the two worlds—the seen and the unseen, The world of matter and the world of spirit—Are like the hemispheres upon our maps, And touch each other only at a point; But these two worlds are not divided thus, Save for the purpose of common speech; They form one globe, in which the parted seas All flow together, and are intermingled, While the great continents remain distinct.

"The spiritual world Lies all about us, and its avenues Are open to the unseen feet of Phantoms 'That come and go, and perceive them not, Save by their influence, or when, at times, A most mysterious Providence permits them To manifest themselves to mortal eyes.

"A drowsiness is stealing over me Which is not sleep; for, though I close mine eyes, I am awake, and in another world; Dim fancies of the dead and of the absent Come floating up before me.

"When the hours of day are numbered, And the voices of the night Wake the better soul, that slumbered, To a holy calm delight, Ere the evening lamps are lighted, And, like Phantoms grim and tall, Shadows from the fitful firelight, Dance upon the parlor wall,—

"Then the forms of the departed Enter at the open door— The beloved ones, the true hearted, Come to visit me once more; And with them the Being Beantuous Who unto my youth was given, More than all things else, to love me, And is now a saint in heaven.

"With a slow and noiseless footstep Comes that messenger divine, Takes the vacant chair beside me, Lays her gent e hand in mine; And she sits and gazes at me With those deep and tender eyes, Like the stars, so still and saint-like, Looking downward from the skies."

I could give the testimony of hundreds of the most intellectual and pious men that ever lived, who believed this doctrine. One more will suffice for the present.

OPINION OF REV. WILLIAM CHANNING.

We need not doubt the fact that angels, whose home is in heaven, visit our earth and bear part in our transactions; and we have good reason to believe that, if we obtain admission into heaven, we shall still have opportunity, not only to return to earth, but to view the operations of God in distant spheres, and be his ministers in other worlds.

Having proven, as I think, that the doctrine of intercourse between the natural and spiritual world is clearly taught in the Bible under every dispensation, and having shown it to have been the belief of the early Christians, as well as the churches of the present time, the question now is, Can it be demonstrated that communications are now being made? I take the affirmative of this question. It is, as I conceive, but one step further than the universal belief of the Church in all ages. Before giving the reasons for my belief, it may be well to inquire, Is there not a necessity for something more tangible than the world has had of immortality? Is it not true that the pursuit of science has a materializing influence over a large portion of those who are engaged in such studies? Does not the human mind require to be moved by far different powers than those which rule the world of thought at the present time? Science tends to make men selfish and calculating, while religious dogmatism takes them further and further from the true and simple grounds of faith. Is there not a necessity for a return, on the part of the Churches, to the belief of the earliest Christians in direct and undisputed spirit communion, and that it should not be regarded as at all miraculous in its nature, but a matter of ordinary experience and the sure evidence of religious faith? The world confesses to the same thing on every side. Almost everywhere is to be found a deadness of faith, and profession without practical belief. I know that faith is powerful in its influence on the soul; but the time has come when even faith must be strengthened and re-enforced by actual knowledge. This want has been fully met in my own case for nearly a score of years. It has supplied that knowledge which I so much desired, and given vital efficacy to my faith, which nothing else could have done.

This comes, too, at the time it is most needed. Its office is to redeem mankind, who are blinded by Materialism. To deny the return of persons who once lived here would, in my opinion, give to the Jewish dispensation the advantage over the Christian in this matter. There has been a gradual unfolding of the plans and purposes of God from the patriarchal age to the present. I believe that he designs this to be the means by which the last vestige of materialistic infidelity to be driven from the world, and to greatly facilitate the time when the knowledge and glory of God shall cover the earth, and all flesh together see and rejoice in the salvation provided for the whole human family. I believe there is one simple truth to be demonstrated by these things; that is, man's immortality. No new revelation, no new doctrine or principle relative to the relation between the Creator and the creature is designed by these things. Therefore, those who rely upon what they may have received as coming from spirits teaching anything contrary to the Bible are deceived. This is what I have always been taught, and is what I most sincerely believe. I can not question the phenomena any more than I can any other facts of which my senses are capable of judging. There is, perhaps, as great a diversity of opinion in regard to some things in the spiritual as in the material world. Nor could I believe what comes from the former as readily as from the latter.

With these views, I give the facts which have come under my observation, leaving each one to exercise his judgment from the standpoint he may occupy, praying the blessing of God on all who may attach enough importance to them to read what is written, and the guidance of the Holy Spirit to enable them to arrive at the truth.

FIRST INVESTIGATIONS.

Having disposed of the subject-matter about which Dr. Bond and myself have written, I feel it due to truth to give some of the reasons

which have led me to the conclusions at which I have arrived.

I was brought up after the strictest sect—a Methodist. My father, for about forty years, was a class-leader; hence I was cradled in this Church. In early life I trust I consecrated my heart to God and the Church. In 1836 I was received on probation in the Tennessee Annual Conference. My first year was spent on the Wayne circuit; my second on Franklin, Ala.; my third in Clarksville, Tenn. From this station I was sent to Memphis, in 1839, where I have been officially, in the city and vicinity, ever since. My prejudices were, perhaps, as strong as those of most persons against what was called "spirit rappings." I read everything I saw against them, and I verily believed it to be one of the vilest humbugs from the land of "isms."

In 1854 our attention was arrested by noises, mostly like the knocking at a door in my house for admittance. They would occur during the day, heard by all the family, but mostly at night, in our bedroom. It became a source of great annoyance to me, but how to get rid of it was beyond my knowledge. A servant girl, who was born in our family, and had nursed three of our children who had died, said "it was the children." She said they were with her often; that she saw them and talked to them, as she did when they were living. I did not believe her, and threatened her if she persisted in such foolish notions.

One evening I had her sit down by a small table, my wife and myself only being present. Very soon there were raps on the back of my chair. I could feel the vibrations of the chair against my back. I was convinced that if they were made by the girl, it was in a manner of which I was wholly ignorant. I was perplexed, and knew not what to say or do. I resolved not to threaten to chastise her any more, or ridicule the subject as I had done. The raps continued, not only in the house, but on my person, by day and night, for months. The noise made on my shirt bosom resembled more the telegraph-machine than anything else.

It has been my custom, most of my life, to spend some portion of the evening in private devotion, meditation, and self-examination. Having read in my boyhood "Baxter's Saints' Rest," I resolved to adopt his plan of spending the close of the day in self-examination and religious exercises. I have often, when thus retired from mortal eyes, with my door locked, felt as sensibly the presence of persons as ocular demonstration could have made them. These were not only as impressive, mentally and morally, but physically, as I ever felt the touch of mortals upon my person. This I know, as well as I can know any physical phenomenon. At first it produced some excitement, and even fear; but I was soon satisfied that they were those who loved me, and came to "minister" to me. It produced then the most hallowed influences upon my mind and heart, such as I never before experienced.

There was at this time much excitement on the subject of "circles" and what occurred at them in the city. I never attended any of them, nor would my self-respect permit me to be associated with what I heard occurred at them. Miss Mary, daughter of Rev. William McMahon, spent a night with us. She told us that she had been where there was any investigation of this subject, but that when she took a pen or pencil in hand, and sat down quietly, with paper, it would write without her agency; that she "had written in fifty different hand-writings, a number of which had been compared with those by whom they professed to have been written—members of her father's and mother's family, who had long since been dead, and they were the same chirography." After supper, while we were conversing upon the subject around the table, a rap, as loud as if struck with a hammer, was made on it. A pencil and paper were brought. I asked quite a number of questions mentally, and answers were given, demonstrating that whatever controlled the pencil was cognizant of what was passing through my mind. So far as I know, the answers were truthfully written. This was the first time I had thought of my mother in connection with this subject. She died, when I was a child, on the Eastern Shore of Maryland. I have very little remembrance of her, but I was inclined to believe she guided the pencil, as it was said she did, in Mary's hand. My wife and her uncle made a similar experiment with the same results.

A great many things occurred at my house for several months, which would require too much space. It was thus that my attention was first called to this subject.

A Very Sick Woman Cured by Spirit Power.

The following is one of many hundreds of similar cases cured by the power of physicians in spirit life through mediums. These occurrences are daily transpiring in different parts of the world. It is truly wonderful how spirits are brought *en rapport* with people by means of mediums and their magnetic elements, but such is the case.

Spirits are enabled to approach and control certain persons called mediums, and in some cases they can so magnetize paper in the hands of such mediums, that when it is sent any distance by mail, they can and do go to the person to whom it is sent (when it is worn by such person,) and minister to them often as if yet in physical form, and breathe into their being magnetic life and vigor. These ministrations of loving spirits are in the still hours of night when all is quiet, and the sick person is in the most negative condition. It is a veritable truth—a truth daily verified, that there are more things done by spirit power "than is dreamt of in our philosophy."

The following letters speak for themselves, Mrs. A. H. ROBINSON, DEAR MADAM:—You will find inclosed three dollars and a lock of hair from my wife. She is suffering from female weakness and its long train of evils, such as an intense burning of the stomach and lungs, a very severe pain in and over the left eye, so much so that the eye is quite disfigured. She has taken a great deal of medicine from many doctors, but has received no benefit. She is forty-two years old, is extremely costive, requiring constant assistance. She also bloats or swells as if she were dropsical. Please attend to her case as soon as you can, for at times she is a great sufferer. Hoping to hear from you soon.

I am, very respectfully yours,
G. H. BENNETT, Box 239,
De Pere, Wisconsin.

Mrs. ROBINSON as usual in cases submitted to her, took the lock of hair in her hand and immediately went under spirit control, and gave to her reporter a full diagnosis of, and prescription for, the case, the chief of which is the magnetized paper above referred to. The magnetized papers are never omitted, they are the media by which the circle of spirits controlling Mrs. Robinson approach the sick persons.

The following is the first report of the case after receiving the first prescription.

Mrs. A. H. ROBINSON, Chicago Ill. Dear Madam:—Your letter, prescriptions etc., were duly received. Wife has been under the treatment ten days. I cannot say that there is much change in her health, although she has not had a severe attack of the head and eye ache in the ten days; otherwise she remains much the same. The burning sensation of the stomach and abdomen, with a too frequent desire to urinate still continues. She is also still extremely costive, complains much of fever in the feet. I send another lock of hair. If you think it advisable to continue the treatment, please do so and I will send you the money.

Respectfully Yours
G. H. BENNETT.

De Pere, Aug. 22, 1872.

Mrs. Robinson, under spirit control, ordered a continuation of the same remedies and the application of newly magnetized papers, which she sent by letter, and the following is the result:

Mrs. ROBINSON, Dear Madam:—To you and your spirit guides, I proffer my sincere heart felt thanks for the benefit my wife has received from your treatment. I inclose two dollars, also a lock of hair, so that you may judge for yourself of the change. The remedies you ordered produced a breaking out, or an eruption all over her body with most intolerable itching, but that is fast subsiding.

Very Respectfully
GEO. H. BENNETT.

De Pere, Wis. Oct. 2, 1872.

The celebrated Thorp Brothers, mediums for physical manifestations, are now in this city holding seances. When we witness one of their seances we will give particulars.

"The Star and Crescent Club," recognizing the popular fact that variety is the spice of life, will give a Leap-Year Party at Snow's Dancing Academy, No. 62, South Halstead, on December 27th. The arrangements are in the hands of a Committee of Ladies, who will guarantee a good time to all. The next party of the Club will be held Friday, December 20th, and every Friday through the season.

It will be seen in the Inner-Life Department, that a change has been inaugurated in performing the marriage ceremony. Mr. J. C. Steinmetz, of Tarrytown, New York, was married to Miss Lessie Goodell, November 28th., the ceremony performed by themselves, being legalized by John Brown Smith. The editors and employees of the JOURNAL office return their thanks to the happy couple for the bountiful supply of cake furnished them, hoping their future may be without a cloud that can mar their happiness.

City Entertainments.

[For the week ending Dec. 21, 1872.]

McVICKER'S THEATRE.—Madison street, between State and Dearborn streets. This is the last week of Miss Jane Coombs at McVicker's. Tuesday, last night of the "Lady of Lyons. Wednesday and Thursday, *School for Scandal*. Next week, Miss Charlotte Cushman.

ACADEMY OF MUSIC.—No. 159 and 161 South Halstead street, near Madison. C. R. Gardner, sole Manager. Miss Lydia Thompson is still at the Academy. Her success has been greater this time than at any of her previous appearances in this city.

MYER'S OPERA HOUSE.—Monroe street, between State and Dearborn streets. Arlington, Cotton & Kemble's Minstrels. The entertainment here is always charming and can not fail to interest the most fastidious. This is the first week of Master Clarence Barton.

HOOLEY'S OPERA HOUSE.—Randolph street, opposite the Court House. R. M. Hooley, sole proprietor and manager. Mrs. Lafitte Johnson's five-act comedy is now attracting crowded houses at Hooley's. It is a favorite place of resort.

NIXON'S AMPHITHEATRE.—Clinton street, between Washington and Randolph. Ned Buntline is at Nixon's in his new sensational drama, the *Scouts of the Prairie*.

AIKEN'S THEATRE.—Corner Wabash Avenue and Congress street, Aiken & Lawler, Managers; W. H. Harrison, Business Manager. The great Tragedian, Lawrence Barrett, is now at Aiken's, fascinating all with his splendid representation of Cassius, in Shakespeare's immortal tragedy, Julius Caesar.

New Publications.

Little Susie: or the New Years gift, by Mrs. H. Greene Butts. This is a splendid story for children, and in its careful perusal by them will make them wiser and better.

Key to Political Science or Statesman's Guide, By John Senff.

This is a most excellent work for those who desire to become familiar with political economy or the principles of government. The Author has a clear head, and his thoughts are so concisely expressed that they can not fail to make an impression on the mind.

Radical Discourses, by Denton. This work consists of ten addresses freighted with gems of thought that are admirably calculated to enrich the mind of the reader. Several of them have appeared in pamphlet form, and have met with a large sale. He sends them forth in a volume at the request of many who want them in a more compact form.

The Overland Monthly for December.—With this number closes the ninth volume of this periodical, and its bright pages now before us give promise that there is no lack of that peculiarly fresh and interesting reading matter which characterized this magazine from the first. In the present issue we find very instructive papers as usual. The new year and the new volume should bring thousands of additional subscribers to this worthy magazine. John H. Carmany & Co., Publishers 409 Washington Street, San Francisco.

Philadelphia Department

BY.....HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

The Philosophy of Spirit Circles.

H. T. CHILD, M. D. DEAR DOCTOR:—It is a true saying, that, "As the twig is bent the tree's inclined." So, also, will our ideas tend as they have been formed, until their tide is changed by facts, or they are severed by reason from their wonted course.

This is, and will be, the case with the fallacious ideas imbibed by the spirits, mediums and "magnetizers" generally, in regard to the existence of an animal-magnetic fluid, which is supposed to exist in nature.

The promulgation of this doctrine has literally "led the world by the nose," and been carried into every branch of science—whether to form a spirit circle, to control a medium, to psychologize a spirit, or to cure diseases, etc.

It is, unfortunately, that most of our best mediums and lecturers, are ignorant of the facts in regard to electricity and mineral magnetism, for they mix them up with the supposed animal variety of magnetism, and promulgate the idea that they are necessary to the formation of spirit circles, etc.

As an example of their knowledge in this respect, I quote from a lecture by Mrs. Emma Hardinge-Britten, in which she says:

"Our experience in regard to the movements of electricity and magnetism is that they perform a circuit, and that there is always a direct return current. This point is well understood. When persons desire to form a battery, they must complete the circle to enable the spirits to form a battery and a circuit."

There are two results to be obtained from the formation of a spirit circle—first, the completion of the circuit in accordance with the electrical laws, and next, by the combination of the magnetism of each person present, determined through the action of the circle, to concentrate the focalizing power or force that is to be used."

Now, I should like to know, what authority Mrs. Britten (or the spirit who spoke the above through her) has for saying that "persons must complete the circle to enable spirits to form a battery and circuit," or what "electrical law" or (the supposed) magnetism of each person present has to do in producing a "focalizing" power or force? Did she or any other medium ever sit in a promiscuous assemblage of persons without joining hands or touching each other in any way? If not, I would advise them to do so, and see whether they will not receive as much as they ever did when the usual unnecessary forms were submitted to?—

When they have done so at several sittings—provided there is harmony in the minds of those who are assembled,—they will find that what was heretofore ascribed to electricity and magnetism, or the sitting with clasped hands to complete an imaginary magnetic circle, is unnecessary and can be dispensed with—and that the true reason why spirits are enabled to communicate with those in the form is, through the harmony of their spiritual aura, or the state of their minds at the time of their sitting.

This is proved by the fact, that unless there is harmony in the minds of those present (spirits are repelled) and the sitting with clasped hands for a month, under such circumstances, will not enable spirits, especially those of a better class to communicate at all.

This being so, where the necessity, I would ask, for electricity, magnetism or the sitting with clasped hands?

The fact, too, that spirits can communicate with a single individual as well as with a hundred, ought to satisfy all that the forming of circles as now generally practiced is another useless appendage to spirit communion. So, too, in part, is the custom of having music in the room where seances are held—for it can be of no use, unless it be of such a nature as to aid in producing harmony in the minds of those present. Indifferent music is worse than none at all.

The sooner, therefore, that all useless forms, passes and mummeries, etc., are abandoned by spirits as well as men, and spirit communion is conducted upon rational and scientific principles—the sooner will a common sense community look into it, and realize the fact, that spirits do live after the death of the body, and can return to instruct and cheer us in our course.

I notice in the same paper, that the idea is becoming rife with some, that they can psychologize spirits while they are controlling mediums.

I have but to remark in regard to this mistaken idea, that appearances are not facts—and if spirits, under such circumstances believe that men have (as long as that belief lasts) they like men (as long as that belief lasts) will be slaves to that belief—and will go through all the nonsense usually exhibited by those who entrust their minds to the infatuated keeping of others.

When will spirits and men learn to recognize facts—be governed by them—and reason logically?

Wm. B. FAHNESTOCK, M. D.
Lancaster, Pennsylvania.

How to Quit TOBACCO.—*Hearth and Home* says that the best thing to hold in the mouth is a mouth full of cold water renewed every few minutes. It will take away the craving for tobacco quicker than any thing else and is wholly objectionable. A pine stick is the best of anything to chew, but the objection to that, and to anything that is chewed, is that it over-exercises and weakens the salivary glands. In quitting the use of tobacco, quit at once and do not attempt to quit gradually.

We recommend Mrs. A. H. Robinson's Antidote wherever we can find a person who desires to quit this habit and are glad to know that they succeed whenever they earnestly desire to do so.

The Medium and Daybreak speaks as follows of the movements of Miss Lottie Fowler:

"We regret to learn that Miss Lottie Fowler leaves London on Monday for Liverpool, on her return to America. She will remain for a few days at the residence of Mrs. Lamont, 85, Islington, Liverpool, at which place she may be consulted, and where communications should be addressed to her till further notice. Miss Fowler is being thronged by visitors, and her last seance on Tuesday evening was very largely attended. Miss Fowler came to this country about fourteen months ago, an entire stranger, and she leaves followed by the goodwill and appreciation of all who know her, extending from royalty down to the humblest rank in the realm, for to all classes Miss Fowler has been equally attentive without slavishly worshipping the lofty or despising the low. To the credit of mediumship, and the cause with which it is connected, Miss Fowler leaves our shores without the shadow of an imputation being recorded against her."

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Key to Political Science;

OR,
THE STATESMAN'S GUIDE.

BY JOHN SENFF,
AUTHOR OF THE "ORIGIN AND DESTINY OF MAN."

This work is remarkably suggestive of thought, and is, in an eminent degree, a KEY TO POLITICAL SCIENCE, as well as the STATESMAN'S GUIDE. It probes the profound in nature; it deals in great principles more especially than in the dry details of mere facts, although it purports to trace the origin of the various phases of government, from the crude savage despotisms of primitive times, when gross selfishness was the ruling motive, onward and upward in the scale of moral and intellectual development, to the present time.

Price, \$1.25, postage free.
For sale wholesale and retail by the Religio-Philosophical Publishing House, Adams street and Fifth Ave., Chicago.

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HOUR HOUR HOUR
GRAMMAR

BY PROF. D. P. HOWE.

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THE

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DEBATABLE

THE DEBATABLE LAND

BETWEEN

THIS WORLD AND THE NEXT

WITH ILLUSTRATIVE NARRATIONS

BY ROBERT DALE OWEN

Author of Foot-falls on the Boundary of Another World, "Beyond the Breakers," etc.

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Prefatory address to the Protestant clergy.

Book I Touching Communication of Religious Knowledge to Man.

Book II Some Characteristics of the Phenomena.

Book III Physical Manifestations.

Book IV Identity of Spirits.

Book V The Crowning Proof of Immortality.

Book VI The Spiritual Gifts of the first Century appearing in our times.

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Humer-Life Department.

CIRCLE OF LIGHT.

W. L. Jack, M. D., Medium.

JOHN BROWN SMITH Reporter and Correspondent. Papers can be obtained and subscriptions received by him at 812 North Tenth Street, Philadelphia, Pennsylvania.

Philadelphia Circle of Light.

Invocation.

Oh, beautiful buds of promise, how many there are in the gardens of Eden now growing to bear the brighter flowers of immortality—those pure white flowers that speak better things unto mortals, than that of passing away! How divine and life-like the lessons they teach us. Oh, sweet little buds may they ever be cultivated in your hearts, and be culled from those branches in which are secreted no thorns, and in the gardens of Paradise, may you receive those beautiful flowers as your diploma. Thus we end this little invocation, not introducing the Amen, because the works of creation still go on, and we all still live.

Frank Murdock.

There is a time and a season for everything under the sun; a time when the Sun shall show its face; a time when a cloud shall obscure it for a moment; a time when the fith shall be cleared away and the soil shall be tilled. Trials and tribulations have enabled me to prepare to speak of something that I know of. I speak of that mysterious power that encircles me every moment and hour! Is it of any significance?

Let us look within and all around us and divine, if possible, what this power is. How glad I am that the curtain has been raised, and that I can walk upon the stage of life. No artist can paint its true colors. I am to-day nearer than ever before to my true calling. Let me still take that active part upon the stage of life. How glad that I have been permitted to be an actor. It is a God like calling when used for its legitimate purposes. The pulpit can be used for wrong purposes, as well as other professions. I am glad to find that the glorious Redeemer of all mankind, who alone has the power to save, is woman. She has shed tears and blood for mankind by day and by night. The day has come when this glorious Redeemer will teach truth instead of error. The scenes are changing and new scenes will come of far different character. I am happy and satisfied by the truth of Spiritualism. We are indeed assisted by spirits.

Bishop Eastman.

My name is Menton Eastman. I was a Bishop of the Episcopal Church of Massachusetts. I scarcely know whether I will contribute my mite or not, but I am compelled to come back and give my testimony before I can rise higher to still greater advancement. The question has been asked, are there degrees? Yes, I have found it so. I am glad to see that the cross once made red, is now made white. [A white cross stood in the room in a vase of flowers.] Oh! how grand that in the Summerland all truth is made to serve the common good. Why should I come from the Old Bay State to the Keystone State? It is because the key of the arch that bridges over that terrible gulf I once preached of, is found here. I am glad that I have come back. You can see for yourselves how many can come back. If there was a gulf none could return.

Oh, the time has come when life, death, and the resurrection is understood; life for every one to enjoy it—the resurrection to all who become spiritual, and death to the material alone. Oh! for that love which unites all true souls and hearts in the blessed eternity of the future, and may we love on forever as we have never loved before—then there will be parting, sighing and clasping of hands no longer, but we shall know that all hearts will be united forevermore.

My church has been burned, but it is nothing to the consuming fire that goes through other churches. The question has been asked if the spirits have anything to do about these things? There is such a thing as the spirits knowing all things, and yet they may be in possession of the knowledge but do not think it best to give it. I see that not only Trinity but that bright *Banner of Light* which led the glorious banner of truth, has succumbed to the devouring element! Then let that bright star, the *Banner of Light* in the East, rise again from the flames better and purer than ever. The RELIGIO-PHILOSOPHICAL JOURNAL, that bright star in the West, remains to give the current passing events, and may it ever be a pure star that never stoops to utter vile human imperfections. Friends, live aright and ye shall need no regeneration. Be ye first properly generated, and in harmony will depart from all the relations of life.

Thomas Moore.

I am so glad to see one here from my native city [Wilmington, Del.] I want to come back and teach you all that sweet running hand of the infinite, but you have many crooks and pothooks to make, before you can learn to write it.

How glad I am to know that there is one minister under whom I used to sit, and listen to his preaching, who comes here to hear opposite truths from what he used to preach. How glad I am to know this fact! My name is Thomas Moore and I was a writing master. How glad I am to see Episcopalians, Methodists, Baptists and Presbyterians come to this medium for the truth.

John Van Hickle.

I would like to come here, too. I am rather odd, and there is such a thing as carrying your individuality with you. My name is John Van Hickle. I have been floating around in space and hardly knew what I was doing until the medium's father brought me here. I want to give in my testimony. It is a glorious truth, indeed, for me to speak of and know no falsity, hell, terror, or death. Oh! how many thousands of spirits are seeking to come back and be redeemed.

Maj. Reynolds.

I heard some one make a remark that they believed in life, death and the resurrection, but I have been dead spiritually for a long time, and am so glad to be resurrected. I am glad to sail on a boat that goes directly up stream. I come to give but a few words and want them to answer for the purpose. I am not dead, and don't intend to sleep, but ever watch over the State of Delaware, until she, like a "Rip Van Winkle," shall rise and speak for herself, by becoming free from all bigotry.

Cornelia Johnson.

I want to come just a little bit. I hear so much of this little party here. I see come here from West Philadelphia. The angels tell me there is no use in counting beads, or saying prayers as we can all sing here. My name is Cornelia Johnson. I used to go to Sunday school, but I don't have to do that now. They used to tell me that the bad man would take me, but he did not, and I could not find him. It was the angels that took me.

Jimmy McGuire.

Many a stick of wood have I sawed. I don't have to work for one dollar a day, and pay five dollars a week for the house and a little bit of a patch to raise potatoes any more. I have my wife here with me, as well as her old mother from Ireland. Truth is this purgatory? No! Truth can be the Devil! No she's a red skin and jumps about like a shuttle to a loom. [He referred to the medium's Indian guide.] I'm off now.

Rev. Isaac Watts.

Great God, how infinite are all thy works here! I am permitted to speak truth, where I used to compose such hideous hymns. New songs I must now give. I have been coming so long to this place, that I am, oh, so hungry and almost starving; there is such a thing as a spirit coming back in a starving spiritual condition. I lived ages ago, and now feel the necessity of coming back before I can rise higher. Oh, that my soul may rise higher and give forth joyful songs, proclaiming truth and light alone as the healing balm for every soul. Oh, God, I have reached my goal, and find no hell to fear, nor death to dread. How peaceful are the blessings of angels from the other bright spheres that come to give me succor. Oh, how thankful that I am permitted to assist in thy kingdom. Oh, how I do wish that you might all behold your loved ones, with the glories, might and potency of just one of the waves of light from the Summerland, and how glorious would the grand undertow be, that takes away this dark sea of oblivion.

Prof. Hare.

It is rather amusing, but yet very satisfactory to know that a minister of the gospel has written a letter to the medium asking permission to come here, and get the bread of life. He is known by several of the members of this circle. It amused me indeed that in his letter he said, "I can not stay away. At night when I fall asleep they are rapping." For seven months we have been trying to make him a medium, but he says, "What can I do?" Let it break out in that direction, and they, the churches, will soon crumble. Hundreds and thousands of dollars he has given, but no longer will he give in that way. I have analyzed the man, and we have hold of the chords and will pull them as we please. I have still a little more analyzing to do when I will go out in the world of souls.

The glorious *Banner of Light* has been purified through fire, and it will rise again, brighter and purer than ever before. I have analyzed it all.

A Marriage.

Our sister, Miss Lessie M. Goodell left her home near Amherst, Massachusetts, on the Wednesday morning before Thanksgiving day, and was met at the railroad depot in New York by Mr. J. C. Steinmetz, of Strausburg, France, now in New York, who accompanied her to Philadelphia, Pa. They arrived at our house at 1 o'clock Thanksgiving morning, Nov. 28th, to find the whole household ready to welcome them with open hearts.

After a few minutes chat over the journey and home associations, all adjourned to meet in Dr. Jack's office. We were welcomed there by music from the doctor's spirit friends. A glance around the office revealed the fact that somebody had draped the room and pictures with trailing ferns, honeysuckle and ivy vines, to say nothing of the bouquets and vases of natural and artificial flowers, leaves, evergreens, mosses, and variegated plants. The artistic arrangement of these productions of nature and art brought a serene and happy feeling to the soul, that prepared us to appreciate the final formal consummation of the blending of two souls in one, for the eternity and work of the future.

The bride and bridegroom joined hands, while I, modestly I trust, took position near them. The other friends present stood in silence with their faces gleaming with radiant lines of expectancy, as to the solution of this movement. They were not held long in suspense as the groom broke the silence in a few seconds by saying:

"I believe that love is marriage; but that owing to the present condition of society it is necessary that the marriage contract be solemnized, therefore I, J. C. Steinmetz, do in the presence of these witnesses, in and out of the flesh, proclaim myself to be your husband, and you, Lessie M. Goodell my wife, to be such, so long as love shall continue to bind us in these sacred relations."

The bride then responded by saying: "Through the guidance of loved ones who have crossed over the 'beautiful river,' we were wedded in spirit, ere we met in person, and now, in the presence of these earthly witnesses, and of the angel-world, I, Lessie M. Goodell—do acknowledge myself your wife, and accept you as my husband in holy wedlock, so long as love, pure and divine, shall continue to blend our souls in one."

I then performed my part by saying: "In the presence of these visible and invisible witnesses, I, in compliance with the laws of the State of Pennsylvania, recognize the consummation of your marriage as binding, until nature or law dissolves the union."

"Henceforth the sacred and holy relations of husband and wife, will continue to exist as long as you cultivate the choicest of love's flowers in the beautiful garden of affection."

"May you ever exhibit your wisdom, by watering these choice plants with the crystal dews of heaven, and may your earthly relations ever be clothed in the white robes of purity, charity and mutual forbearance. And may you so live that heavens choicest blessings will be showered upon you, and may the angels ever guide your footsteps aright."

We have been assured by the spirit-guides of Mrs. Steinmetz that the time is very near at hand when the Life of Jesus, by himself, will be given to the world. We trust it will come speedily as no such work has ever been written by himself, and it is just what the world needs to correct existing impressions in regard to his true life. She is now ready to take the rostrum as a public speaker, and nature has been generous in giving her the highest qualities of heart, which can not result otherwise than in commanding unbounded success. Mr. Steinmetz, her husband, is also mediumistic and possesses power for psychometric delineations of the soul as well as a very large and active brain, which his guides intend to put to work, in writing and lecturing as soon as he is more fully developed for giving forth inspiration.

Letter from Mrs. M. J. Wilcoxson.

DEAR JOURNAL.—It may be interesting to your readers to note the progress of our cause in the imperfect and humble testimony I may give of my present Autumn labors. In New Boston, Ill., where I spent the month of September, I found a most excellent class of co-workers, of whom Mrs. Orthodox Grundy can say nothing—only that "They are Spiritualists." And Mrs. Grundy was very particular to shun any open, fearless enunciation of principles, and consequently kept away—our audiences being made up mostly of those who could not be overruled by church despotism. At our Convention in the Unitarian house at Sheffield, we all realized the blessed outgoing of a true

fellowship and the very worthy pastor, Mr. Masters, and his lovely wife, then gave us a noble example of fraternal welcome, which ought to be printed in letters of gold, as a reproach to the soulless bigotry which sponges from the people the price of an edifice, then shuts its doors against the lawful and just owners, and insults high heaven by a solemn mockery of "consecrated to Almighty God!" "God's house"—"the house of the Lord"—forsooth! May angels preserve every "little Church around the corner," where a free platform is consecrated to the Gospel of Humanity, and the Brotherhood of the Nations. And while great seas of flame sweep down the *Lord's houses* which have stood in regal pride and power in Chicago and Boston, the exponents of empty creeds, and human exclusiveness, we may well rejoice that here and there is a green oasis in the great desert of Pharisaical Pride, where all are free and welcome to "the feast of reason and the flow of soul." A need is now everywhere not alone felt, but is gradually taking form, and this is the need of allaying or consolidating the liberal, rationalistic minds of the day in one solid phalanx wherewith to oppose the measures of the American Priesthood in destroying our National Charter, and thus gagging American Thinkers who disagree with them. But leave this subject for my report. While at Chicago I visited Joliet, and gave two lectures there to very attentive audiences. I observed some quiet tokens there also in the direction of what I believe will prove a systematic movement and result in a grand Convention of our American Liberal Alliance Society. (More anon.)

At Hannibal, Mo., I gave three lectures on my way out to Kansas State Convention—and the last evening we had a packed house and fine interest in my lecture, "The Dangers that threaten our Republic." I must not omit noting one very marked and notable incident. After having enjoyed every comfort in a first-class boarding house, and the kind and genial co-operation of the few faithful ones, Brother E. J. Folsom, their active volunteer and representative, quietly passed me a sealed envelope with the greenbacks and my board bill receipted in full. Look at this, my fellow travelers in the valley of *desire*, you who have been agonized with delays, and whinings and lamentations, and the most miserable of all apologies, isn't this one of the remarkable incidents, like angels visits in olden time, "few and far between?" Look at this, ye long-faced non executives, who go for *business* in free seats, minus collections, and trust to Providence in settling the bills—how pleasant a thing it is to find promptness and dispatch and sterling honor and integrity blooming into that fruitage which leaves a hearty "good-by" in the soul of true workers! Look at this ye—but we must stop now, or we shall hit some big City like Chicago; and other two or three places we might name. *Requiescat in pace.*

The Topeka Convention was not largely attended owing to imperfect preliminaries—no reduction of railroad fare, which might have been easily obtained on applications. However, though the State was not by any means fairly represented, good was done; and the last session closed with a large audience. We can not but deeply regret the great failure, as we feel it, in not accepting Rev. Mr. Taylor's very liberal offer as State Missionary.

He is essentially the man for that important place. Gifted with long practice as a public speaker, and every way eminently qualified to push on the car of liberal thought in this young State, we feel that such an offer should not be neglected, and truly hope that some immediate measure will be taken to raise the small salary which he will accept, trusting to collections as a legitimate increase thereof. It would be very easy for a few men of means to start this valuable teacher and expounder of our humane gospel out upon the apostolic and missionary field, and not wait the tardy action of the nominal "State Association." Independent workers, in connection with private liberality and co-operation, have always accomplished far more in the dissemination of our principles, than any authoritative body by State Associations. But there is room for all. We earnestly appeal to the Spiritualists and Liberalists of Kansas, not to lose the services of Brother Taylor. He is a gospel physician, and understands the beat of the public pulse to an eminent degree. Mr. Peck, Conductor of the Topeka Lyceum, is a rare driller and Superintendent of that organization, as the exercises proved; and all the leaders and members manifest great proficiency. Here in Wichita, we are a minority, obliged to hold our meetings in the School House, which has a fine room, but is not sufficiently central. Of course the usual amount of contempt for heretics is offered in the market, which, like stale cabbage, suits some stomachs, but there are fine minds here who insist upon the rights of free speech. A new Society has just been inaugurated here, called a Literary Society, and it seems to be a sort of fusion of what were once considered very antagonistic elements. Doubtless some very sharp (?) and inventive genius saw the necessity of monopolizing the drama and hitching it on to the Orthodox movement as a play, lest the heterodox element should get in the ascendancy. So Literary began its sessions last week, and learning that some important questions would be discussed, we naturally went to the next session on Monday night last. The Methodist minister, as usual, informed the higher courts of what was going on, and what was needed in the work, and begged a representation at the seat of government or "Throne of glory,"—all, as usual, in a devout and apparently fervent manner. The different discussions, declamations, readings, etc., passed off in regular order, and the Superintendent of the Methodist Sunday School, chairman of the Society, and two other gentlemen, "fetched up" with the dramatic part—a *saloon scene*, which one seldom hears except from the screened pest holes and low groggeries that adorn all our *Christian* cities. We could not for our lives help thinking of that invitation to a Supreme Being to attend the entertainment and listen to those choice selections of beer-bibbing melody, as almost (?) profane, but it immediately occurred to us that it might have been authorized by the Jewish Scriptures, which our orthodox friends persist in reviving—and it must be we are right. Ex. 11-24. "And the Lord met Moses in the inn, etc." And here I must close.

Truly, M. J. Wilcoxson.

Wichita, Kansas, Nov. 27th, 1872.

Wellsville, Mo.

BRO. JONES.—Through your valuable paper we ask the mediums and lecturers that can without too much sacrifice on their part, to give us a helping hand. There are but three or four Spiritualists here. We have been obliged to let good speakers pass us because of the opposition, scorn and derision of the orthodox. They refused us admittance in their church and charged us for the school-house, and in consequence our venerable brother, Alden Davies, out of the hard earnings of his own hands, built a hall twenty by thirty feet, capable of seating 200 persons. He has authorized me to say that this hall is dedicated to the cause of Spiritualism, and that all mediums, speakers, healers, or test mediums can visit for as long or short a time as they are a benefit to the cause. He will

lodge and board speakers free, but further than that we can only take what the audience may choose to give us to pay a speaker. We are not wealthy. We desire some good test medium to come here and give us a public seance. There never has been anything of the kind here. The skeptics say, "Show us these things," but we cannot as we have no medium. Mrs. C. McINTIRE.

Voices from the People.

The *Banner of Light* is kept for sale at the office of this paper.

REMEMBER that this paper is sent one year to new subscribers at half price—\$1.50, provided the subscriptions are made before the first day of January next.

WACO, TEXAS.—G. B. Dutton writes.—The good cause is still gaining strength here.

OMRO, WIS.—W. E. Mills writes.—We, the Spiritualists of Omro, have completed our new hall.

FLUSHING, MICH.—C. A. Andrus writes.—We can not live without the *JOURNAL*. It is doing more for the people than the three churches in our place.

DODGEVILLE, WIS.—J. Leach writes.—We have had six lectures here by Mrs. Perkins and she has set Orthodoxy on a boil.

BLOOMFIELD, CAL.—J. B. Pressey writes.—I believe that your paper and the *Banner of Light* do more to bring hope and comfort, than all the other papers put together.

MORMONTOWN, IOWA.—Dr. A. White writes.—The heaven is at work here although meeting with immense opposition through the combined source of intellectual and religious darkness.

DE KALB, ILL.—J. C. Clarke writes.—Your paper comes like an oasis on a desert amid the bigotry and prejudice shown to me—because what? Because I believe in thought, investigation and common sense.

WHEELING, W. VA.—T. P. Hornbook writes.—The friends in Wheeling have started a circle at our house, and the people have been greatly encouraged by the wonderful tests given through the mediumship of Charles H. Foster.

WHEELING, W. VA.—C. H. Bender writes.—We would like very much to have some good medium like E. V. Wilson visit this place. Mr. Chas. H. Foster, of New York, has been here, and many would like to have him come again.

TENNESSEE, MINN.—J. P. Danforth writes.—The *JOURNAL* is an ever welcome messenger of love and truth to us; may it grow brighter and brighter, until it becomes a perpetual rising sun, whose rays shall dispel all darkness.

ERWIN, CENTRE, N. Y.—T. J. Prescho writes.—There is a great undercurrent at work in this locality in the way of some most marvelous cures effected through the organism of a Mrs. Wilcox, of Elmira, and I trust it will add subscribers to the *JOURNAL* in this part after a little.

MORRISTOWN, MINN.—H. E. Pope writes.—I send you one subscriber—I wish it was a hundred, but the cause here is slowly gaining ground. We are working that the truth may prevail, and we know it will in the good time coming. We don't say as we used to when a member of an Orthodox church, "Pray for us," but we would say to all, work and help us, that humanity may reap the benefit of our labors.

DANSVILLE, MICH.—L. S. Miller writes.—I am not a Spiritualist, nor much of anything else, but I think very much of the *JOURNAL*, and hope your philosophy is true. I am comfortably situated near the city of Danville, Ingham county, Mich., and have no one but my wife with me, and should you know of any poor sister who is a medium that would like a home for the winter, we will gladly make her welcome. My wife is a dyed-in-the-wool Spiritualist.

FULTON, ILL.—M. Powers writes.—As I have been for some time a charity reader of your paper, you will find inclosed something like the widow's mite. I am an old man eighty-three years of age, crippled with rheumatism which obliges me to keep indoors most of the time, still I feel it a duty to curtail some of my small expenses to assist in spreading the gospel of good news and glad tidings of great joy which shall be unto all people. I can not express myself if I should undertake to tell you, how thankful I am for past favors.

CHICO, CAL.—Mrs. Belle A. Chamberlin writes.—Will you please mention in the RELIGIO-PHILOSOPHICAL JOURNAL that I am ready to answer calls to lecture on the Pacific Coast for the next two months? Address me in care of J. H. Lewis, Sacramento, Cal. I go to Oroville, Butte county, to-day, Nov. 27th. I am trying to induce Spiritualists and Liberalists to unite and form a State Organization, and put in the field a Missionary; the organization to be on a financial basis: the only condition of membership a desire to do good, and an annual fee to pay expenses of lecturers.

HAVANA, ILL.—Wm. H. Hamlin writes.—Please find inclosed fifteen dollars (money order), which please credit to my account for the *JOURNAL* since January 11, '68. I have also been burnt out, and no one has waited on me so long as you. I thank you. I will try and do better.

Thanks, dear brother. We are very glad that you appreciate the favor conferred and feel to express thanks for it. Your remittance is timely. We wish many others would respond to our call with like promptness. Some have already done so, and many others will, we believe.—[Ed. *JOURNAL*.]

ROCHESTER, N. Y.—Mary Parkhurst writes.—Wishing to send you a slight reminder of my continued existence, and always having the interest of your ever welcome *JOURNAL* at heart, I thought perhaps there might be no better way to demonstrate my entire appreciation of it, than by showing it to our friends, so that they might by becoming acquainted with its real merits, think as we do, that no Spiritualist can afford to do without its weekly visits. I have so far recovered my health that I am "healing by laying on of hands" again, and am very successful. The best wish I can make you is, that you may be enabled to continue to publish the inestimable *JOURNAL* for many years to come.

CHARLESTOWN, OHIO.—M. F. Colton writes.—I am well pleased with the *JOURNAL*—could not well do without it. You may count me as a subscriber to your valuable paper so long as I can get three dollars. I would like to inform your many patrons how I manage. I have what is called a Religio-Philosophical Journal Savings Bank. At the close of each month I make a deposit of twenty-five cents, and at the end of twelve months I have the required three dollars, the price of your most valuable paper.

This plan is worthy of imitation by those who say they are too hard up to pay, when their conscience tells them that they ought to do so. Lay aside a little each month expressly for that purpose, and then you will find it ready for use.—[Ed. *JOURNAL*.]

STRAWBERRY VALLEY, CAL.—Miss J. Doney sends us several subscribers for the *JOURNAL* and *LITTLE BOUQUET*, and writes: "I would like to send more subscribers for your paper, and will do so whenever I can. Will you be so kind as to send me a specimen copy of the *LITTLE BOUQUET*?"

Thanks, dear sister. All who work for the circulation of the *JOURNAL* and *LITTLE BOUQUET*, will be gratefully remembered. A copy of it will be sent to you so soon as the first number is published. We can not now say exactly when it will appear; but rest assured, that it is a *fixed fact*, and will be published in exactly the right time. Angels have it in their charge, and know right well what they are doing.

The great dearth of money throughout the country renders it just at present an inauspicious time for its birth, hence the delay.—[Ed. *JOURNAL*.]

The Little Bouquet.

The above entitled work will be a monthly magazine, (usual magazine size, 32 pages of reading matter) with an illuminated cover of uncommon beauty. The whole work will be richly embellished with illustrative cuts, and replete with well written articles based upon the philosophy of life, and spiritual facts adapted to the taste, capacity, mental and moral culture of the children and youth of the present age, both in an out of the sphere of Progressive Lyceums.

This rare work, first of its kind ever brought before the public, will be put before the Spiritualists of the world at its actual cost—\$1 50 a year.

The proprietor of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE is impelled to look to other means for sustaining his House than profits from this work. The object is to place the magazine in the hands of the children of all Spiritualists at least, in a form so attractive as to banish the prejudice that so generally prevails among the youth, against the truth of spirit communion.

The well-known ability of the proprietor of this house to execute whatever his angelic friends impose upon him, is a guarantee that THE *LITTLE BOUQUET* will be a permanent institution of the country and a credit to Spiritualism.

A general invitation is given to friends of the enterprise everywhere not only to write for its columns, but to secure subscribers for the work.

The work is a fixed fact, and we earnestly appeal to our friends to forward their subscriptions. Address *LITTLE BOUQUET*, corner of Fifth Avenue and Adams street, Chicago.

Attention Opium Eaters!

Mrs. A. H. Robinson has just been furnished with a sure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in spirit-life, who have heretofore given her the necessary antidote for curing the appetite for tobacco, and the proper ingredients for restoring hair to all bald heads, no matter of how long standing.

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Oswego, N. Y., Oct. 2, 1871.

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10:15 a.m. Pacific Fast Line.	4:45 p.m.
10:15 a.m. Rock Island Express.	4:45 p.m.
3:15 p.m. Forrester Passenger.	8:15 p.m.
3:15 p.m. Gasburg Passenger.	8:10 p.m.
4:30 p.m. Mendota and Ottawa Passenger.	11:55 a.m.
5:30 p.m. Aurora Passenger.	8:30 a.m.
1:00 p.m. Aurora Passenger, Sunday.	9:55 a.m.
10:00 p.m. Pacific Night Express.	7:00 a.m.

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4:00 p.m. Milwaukee Accommodation.	11:10 a.m.
5:15 p.m. St. Charles and Elgin Acc'n.	8:45 a.m.
10:30 p.m. Omaha Night Mail.	16:20 a.m.

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9:45 a.m. Day Express.	4:00 p.m.
11:45 a.m. Evanston Passenger.	1:55 p.m.
1:00 p.m. Highland Park Acc'n.	3:40 p.m.
4:10 p.m. Wisconsin Acc'n.	4:00 a.m.
5:00 p.m. Rockford Passenger.	10:45 a.m.
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4:50 p.m. Jackson and Gray's.	8:00 p.m.
4:50 p.m. Joliet and Dwight Acc'n.	9:20 a.m.
9:00 p.m. St. Louis and Springfield.	7:15 a.m.
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7:30 a.m. Cairo Mail.	9:00 p.m.
8:15 p.m. Cairo Express.	7:57 a.m.
7:30 a.m. Springfield Express.	9:00 p.m.
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9:00 a.m. do do.	9:00 a.m.
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Frontier Department.

BY E. V. WILSON.

NOTICE TO CORRESPONDENTS.—Give name of town, county and State where you are when you write. *Direct all letters to E. V. Wilson, Lombard, DuPage County, Illinois.* Never direct letters to us in different country places, when we are speaking under short engagements, unless we so direct. Write short letters, and to the point, in "plain talk," stating just what you mean and want, and always date your letters.

Our Fall Tour in the West.—No. II.

Monday, October 21st and 22d, we lectured at Long Lake Station, on the St. Paul and Pacific Railroad, twenty-eight miles west of Chicago. It takes its name from the lake at the head of which the station is situated. The village contains two hundred and fifty inhabitants. Two and a half miles south lies Lake Minnetonka, "The Como" of the West. This lake lies in Sibley and Hennepin counties, and is twenty-eight miles long. The lake is noted for its islands, bays and points projecting into the lake and land, giving a great extent of water coast. It is the resort of tourists and picnic parties. There are two or three steamers on the lake. We lectured at Long Lake Station twice, and gave one seance, having good houses each time. There are true and firm friends of our cause here—men and women who are workers. We gave many fine tests here, most of which were identified.

While here an old lady came many miles to have us hunt up a war or soldier claim. At first we were disposed to take up the matter for her. On the second day while sitting by her in Dr. Mayo's office, we turned to her saying, "You are not a Spiritualist—take no interest in Spiritualism—don't believe in it. You are at variance with your own family, and do not agree with your son or daughter, and she is an Adventist. In our opinion the only interest you have here is to get the money you claim to be due your son. All this proved true; and yet this woman persisted in her demand that we should find the spirit of her son, who had been years in the Summer-land, and get her a pension. We respectfully declined.

Wednesday, October 23rd, we went back to St. Paul, and received a benefit at the hands of our friends.

Thursday, the 24th of October, we gave a seance at Minneapolis to a full house, giving many fine tests.

Friday, Saturday and Sunday—October 25th, 26th and 27th—we gave a course of four lectures in Lake City, Minn., to a full house; and this, too, in the face and eyes of the fact that the notorious Von Vleck and a dupe of his had been there making an expose of themselves in trying to expose Spiritualism and the Gentle Wilson.

Our lectures were never better received than on this our third visit to Lake City, and we found an improved interest both in regard to the RELIGIO-PHILOSOPHICAL JOURNAL and our cause in spiritual matters.

In canvassing for the RELIGIO-PHILOSOPHICAL JOURNAL we found the people everywhere ready to sustain us in our "Plain Talk," and every day we live we are more deeply impressed with the necessity of cutting loose from everything connecting us with the claims of Christianity.

The Spiritualists of Lake City are a live people and fully up to the advanced ideas of the day; and for a quiet home, true hospitality, and a beautiful view of land and water scenery, commend us to Brother and Sister Dwyer, of Lake City; and for fearless work and genuine go-a-headativeness, to Brother Richardson. There are others in this good city that are doing their duty and doing it well.

At eleven o'clock Sunday evening, we were on the cars and swiftly homeward, arriving at eleven o'clock Monday evening. Truly this second western tour has been a blessing to us in every sense of the word, and profitable to our cause. We find Spiritualism on the increase everywhere, and calls for lectures coming in faster than we can answer them.

To those who Want us to Publish Tests.

BROTHERS AND SISTERS, we hardly know what to do. Our "Advertising Corner" is full every week, and we are speaking and writing all the time, and when we publish a test, "we are blowing our horn in our advertising corner," and when we hold up somewhat, then we hear from every quarter, "Why don't you give tests? We did not find any test in your department last week." Now, what shall we do? If we tell what takes place, then we "are blowing our horn," and when we don't publish what we see and hear, then it is "Why don't you blow your horn?" Ah! "Jordan is a hard road to travel," and yet we like it, this rough road. Well, let us give an unpublished test. We rode twenty-five miles yesterday, in an open cutter, with Bro. William Thompson, of Natick, on which occasion he turned to us asking, "Do you remember the test you gave us when you were last in Natick? It was this. You described an old man so clearly that everybody knew him at once. Then you came over to us, putting your hand on us saying, 'This spirit says, this man is my son William, and I want you to go and get your mother and take her home with you, for she has but a little while to live, and there is one where she now is that is anxious to get rid of her. You then stated, "There is here with you the spirit of a woman." You then fully described her, observing, "She is a very small woman, and she urges you to carry out the wish of your father." Well sir, my mother was there lying sick at my brother's house, and his house-keeper did not use her well. We at once took her to our house, and she died in about ten weeks, and, Sir, every word you stated was true to the letter, and I tell you it set the people to thinking. Now, we want these things published. Thus are we living in the memory of the people—a monument we will be proud of in the Summer-Land.

The Banner of Light and Book Establishment in ashes.

BROTHERS AND SISTERS, again our cause is in want of help,—the *Banner of Light* establishment is in ruins. Let us come to the rescue! Let each subscriber renew at once, sending up to Brothers White, Colby and Rich, three dollars each, and as much more as it seemeth good. Let us insure our own paper. Are we not all interested in every legitimate public action? Shall the *Banner of Light* cease to be? The angels say no. We are the mouth-piece of the living God. Let us be heard and felt. Brother White writes, "Tell Bro. Wilson to take any course he pleases to help us in our hour of trial." Therefore we will on our part, act as agent for the *Banner of Light* until further notice, free of cost.

Already our mite has gone forth on its way to the city, God did not burn. Will others do likewise?

Again we see progress—not a word from the pulpits of Christianity about God's burn-

ing Boston, and the Bostonians are somewhat spunky about it. They think God has not shown fair play by burning Chicago, and not burning Boston; but then, Chicago "was such a big job," that he thought he had shed all the light required on the subject for fifty years to come, therefore he kept away from the Boston fire—besides Mrs. O'Leary's cow was not in Boston.

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EDITOR JOURNAL:—For the benefit of my friends and the world, I desire to make this brief statement.

I have been almost entirely bald for about six years. Had tried almost everything that I could hear recommended, and firmly believed that nothing could restore my hair.

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Springfield, Mo. M. R. SMITH.

Mr. Smith inclosed a lock of his hair along with the above letter. It is about one inch in length, and of a dark brown color, soft and plively as that of a young man of twenty.

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GREETING: We, the undersigned, believing that the present social, financial and educational condition of mankind is not what Harmonialists deem that it should be; that the institutions of the past are not the best adapted to our social, moral and intellectual unfoldment and culture; that isolated homes debar us from many of the finer and more wholesome enjoyments of life, and retard our happiness; that Unitary Homes and Co-operative Industry will largely reduce the present expense of living; that labor should be attractive, and not compulsory; that Joint-Stock Institutions are the surest and safest means for the mobilization of Material Power; that a UNITARY BROTHERHOOD, where each is self-sustaining, independent and free, in all the relations of life, is necessary to the happiness and prosperity of individualized men and women; that woman should exercise unlimited control over her person and property; that woman should enjoy and exercise all the privileges of life in common with men, either social, religious, political, or financial; and, that organic, active work, is necessary to accomplish these ends; therefore, we invite all who are interested in the cause of Progressive Reform to congregate with us, at

CLEVELAND, OHIO, FEBRUARY, 19th, 1873,

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THE VOICES!

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I now present the public with the second volume of 'Incidents in My Life,' which continues my narrative to the period of the commencement of the Chancery suit."

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